The Episcopal Recorder.

TRUTH AND PEACE.

VOL. XXI. PHILADELPHIA, SATURDAY MORNING, JUNE 3, 1843. NO. 11.

The Episcopal Recorder.

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PUBLISHED EVERY SATURDAY MORNING BY
WILLIAM STAVELY,
At No. 12 Pear street.

TERMS.—The price is $2 50 per annum in advance, or $3 at the expiration of three months. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year. No subscription will be discontinued until arrearages are paid, except at the option of the Publishers.

Poetry.

For the Episcopal Recorder.

The Editors of the Recorder, by giving room to the following poem, will oblige

A SUBSCRIBER.

THE SOUL-DIRGE.

BY THE REV. ARTHUR CLEVELAND COX.

"Then said Jesus, will ye also go away?"

The organ play'd sweet music
While as, on Easter day,
All heartless from the altar,
The heedless went away:
And down the broad aisle crowding,
They seem'd a funeral train,
That were burying their spirits
To the music of that strain.

II.

As I listen'd to the organ,
And saw them crowd along,
I thought I heard two voices,
Speaking strangely, but not strong;
And one, it whisper'd sadly,
Will ye also go away?
But the other spoke exulting,
Ha! the soul-dirge, hear it play.

III.

Hear the soul-dirge! hear the soul-dirge
And see the feast divine,
Ha! the jewels of salvation
And the trampling feet of swine!
Hear the soul-dirge! hear the soul-dirge!
Little think they as they go,
What priceless pearls they tread on,
Who spurn their Saviour so!

IV.

Hear the soul-dirge, hear the soul-dirge—
It was dread to hear it play,
While the famishing went crowding
From the Bread of Life away:
They were bidden, they were bidden
To their Father's festal board;
But they all, with gleeful faces,
Turn'd their back upon the [illegible]

V.

You had thought the church a prison,
Had you seen how they did pour,
With giddy, giddy faces,
From the consecrated door;
There was angels' food all ready,
But the bidden where were they?
O'er the highways and the hedges,
Ere the soul-dirge ceased to play!

VI.

Oh, the soul-dirge, how it echoed
The emptied aisles along,
As the open streets grew crowded,
With the full out-pouring throng!
And then again the voices;
Ha! the soul-dirge! hear it play!
And the pensive, pensive whisper,
Will ye also go away?

VII.

Few, few were they that linger'd,
To sup with Jesus there;
And yet, for all that spurn'd him,
There was plenty, and to spare;
And now the food of angels,
Uncover'd to my sight,
All glorious was the altar,
And the chalice glitter'd bright!

VIII.

Then came the hymn'd Trisagion
And rapt me up on high,
With angels and archangels
To laud and magnify;
I seem'd to feast in heaven;
And downward wafted then,
With angels chanting round me,
Good-will and peace to men.

IX.

I may not tell the rapture
Of a banquet so divine;
Ho! every one that thirsteth
Let him taste the bread and wine!
Hear the Bride and Spirit saying,
Will we also go away?
Or, go, poor soul for ever!
Oh! the soul-dirge hear it play!

THE OPIUM TRADE.

We copy the following from the "View of Public Affairs," contained in the May No. of the Christian Observer. Lord Ashley seems, in the Providence of God, to have been raised up to carry out, in England and in the British Parliament, as the benefactor of the human race, the great work of amelioration, which was commenced and so successfully prosecuted by Wilberforce. We greatly admire Lord Ashley's character. He seems to possess with true modesty, deep humility and devoted evangelical piety, great moral courage, firmness and perseverance with much of the *suaviter in modo.* We are confident he will not let the Opium question rest, till England is brought to act in this matter upon christian principles. We would direct the particular attention of our readers to the following facts connected with the case of Coleridge, to which the article that we shall directly introduce, specially refers. These facts are contained in the volume of the Christian Observer for 1837. They are briefly summed up in the following statement.

"Truth, feeling, conscience, were all sacrificed at the shrine of this Moloch, who had ruled over his victim for at least twelve years, reducing him to so abject a condition of mind and body, that he found his strongest volitions wholly unavailing, and entreated his friends to place him in a lunatic asylum till he was cured. Mr. Cottle urged him to betake himself to the grace and compassion of the Redeemer; and told him of the mercies of God to the penitent, and of his promised strength amidst man's weakness. Coleridge replies in one of his least despairing letters:—'I feel, with an intensity unfathomable by words, my utter nothingness, impotence, and worthlessness, in and for myself. I have learned what a sin is against an infinite imperishable being, such as is the soul of man! I have had more than a glimpse of what is meant by death and outer darkness, and the worm that dieth not—and that all the hell of the reprobate, is no more inconsistent with the love of God, than the blindness of one who has occasioned loathsome and guilty diseases to eat out his eyes, is inconsistent with the light of the sun. But the consolations, at least the sensible sweetness, of hope, I do not possess. My main comfort, therefore, consists in what the divines call the faith of adherence, and no spiritual effort appears to benefit me so much as the one earnest, importunate, and often, for hours, momently repeated prayer: 'I believe! Lord, help my unbelief! Give me faith, but as a mustard seed, and I shall remove this mountain! Faith! faith! faith! I believe, Oh give me faith! Oh, for my Redeemer's sake, give me faith in my Redeemer.'"

For further particulars we must refer to the statements in the Volume of the Christian Observer for 1837; but we copy a letter from Coleridge to Mr. Wade, which lord Ashley might usefully and honourably read in the House of Commons as depicting the effects of opium; and a reclaimed opium-eater's wish that his own awful case should be made public after his death as 'a direful example.'

Bristol, June, 26th, 1814.

'Dear Sir,—For I am unworthy to call any good man friend—much less you, whose hospitality and love I have abused: accept, however, my entreaties for your forgiveness, and for your prayers. Conceive a poor miserable wretch, who for many years has been attempting to beat off pain by a constant recurrence to the vice that re-produces it. Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him! In short, conceive whatever is most wretched, helpless, and hopeless, and you will form as tolerable a notion of my state as [illegible] I used to think the text in St. James, that 'he who offended in one point offends in all,' very harsh; but I now feel the awful, the tremendous truth of it. In the one crime of OPIUM, what crime have I not made myself guilty of! Ingratitude to my Maker! and to my benefactors—injustice! *and unnatural cruelty to my children!*—self-contempt for my repeated promise—breach, nay, too often, actual falsehood!

"'After my death, *I earnestly entreat that a full and unqualified narration of my wretchedness, and of its guilty cause, may be made public, that, at least, some little good may be effected by the direful example!*

"'May God Almighty bless you, and have mercy on your still affectionate, and in his heart grateful, 'S. T. COLERIDGE.'"

We now proceed to the article previously referred to:

Our commercial and diplomatic relations with China have been again discussed in the house of Commons, in a debate upon a motion by lord Ashley, 'That it is the opinion of this house that the continuance of the trade in opium and the monopoly of its growth in the territories of British India, is destructive of all relations of amity between England and China, injurious to the manufacturing interests of the country by the very serious diminution of legitimate commerce, and utterly inconsistent with the honour and duties of a Christian kingdom; and that steps be taken, as soon as possible, with due regard to the rights of governments and individuals, to abolish the evil.' These statements his lordship supported in a speech of extraordinary ability, by the abduction of masses of stringent and incontrovertible facts, concluding with the following solemn and religious appeal. 'I do confess that if this is to continue to be the course of policy that England pursues; if these are to be the consequences of our advancement in the arts, the sciences, and in arms: if the fruits of knowledge are thus to be turned all to the injury of others, I should prefer that we retrograded to a state of national virtue, and sunk to the level of a third-rate power in the scale of nations. How becoming would it be in a great and powerful country like this to be just and generous in the height and excitement of victory. Actuated by such principles, we may still be found running a useful and a glorious career, as a nation directing all that we have attained in wealth, or in power, to the great objects of human existence, glory to God in the highest, and on earth peace and good-will towards men.'

If ever there was a case in which the policy of a wise, and a duty of a Christian, government was clear and decided, it is this. The mischiefs of opium smoking and opium eating, are too notorious to require to be enlarged upon. One such instance as that of the poet Coleridge concentrates a sufficient number of the horrible consequences to shew what even in the case of such a man is the result of the habitual use of large doses of opium, even though commenced for medical purposes, and not for delirious intoxication. We have but to multiply this awful case by millions; and to take away the counterpoising favourable circumstances which, by the mercy of God, checked Coleridge's destructive career before he was finally plunged into irretrievable ruin of body and soul; in order to judge what are the fearful consequences of the opium phrenzy in China, uncompensated, unabated, and upon a scale of awful and unprecedented magnitude.

It is true that opium is an invaluable medicine; and therefore to legislate that it shall not be sold or grown, were neither just nor humane; and hence it may be said there arises some practical difficulty. But in the case of China, the drug is notoriously used, in the immense quantities in which it is imported, not for medicine, but for intoxication; and it is avowedly prepared in a peculiar manner for this purpose, with a view to the Chinese market. The Chinese government knows this; and with a morality and policy humane, patriotic, and enlightened, with a magnanimous refusal to receive fiscal profit by affixing an impost upon the poison, it forbids it altogether. But English merchants have seen fit to break the laws of China, by smuggling this contraband article into that country; and we have now, by a warfare as sanguinary as it was unjust, forced this much-injured people to negociate with us, after pouring their treasures into our coffers, and ceding to us whatever we chose to demand, at the cannon's mouth, of their hitherto virgin territory.

Under these circumstances, the duty of the British Government, we repeat, is clear. We ought not to attempt to induce China to legalize the traffic; we ought to disclaim it, to repudiate it; and to allow the Chinese authorities to treat British subjects who attempt to introduce it, as smugglers are treated by ourselves. We might even go much further, and ought to do so; for humanity and religion should induce us cordially to aid the rulers of China in their laudable efforts to stave off this demoralizing drug; and sound policy goes hand-in-hand, as it always does, with higher motives, since the traffic in opium shuts out the legitimate and valuable commerce which England might command in the Chinese market.

Lord Ashley withdrew his motion, upon Sir Robert Peel's saying that it would prejudice pending negociations. If, however, any portion of those negociations shall be found to embrace a provision for legitimating this baneful commerce, we doubt not his Lordship, or some other senator, will renew the discussion; and in doing so, he will carry with him the best wishes and prayers of the nation, and the blessings of the Supreme Disposer of all events. Christians in Great Britain are about to adopt extensive measures, with a view to make known in China the one true God, and Jesus Christ whom he hath sent; and the Bishop of London has done himself, and the Church in which he is a ruler, great honour, by being among the foremost to encourage this good and holy work; but what can the Church of England, or other in China for the extension of the Gospel, if we carry bibles in the cabin and opium in the hole? Christian love upon our lips, and unscrupulous cupidity in our hearts! Praying to God in our Churches, while we are doing the work of Satan in the haunts of commerce, and in the bosoms of hitherto uncontaminated families!

For the Episcopal Recorder.

FAMILY PRAYER.

Messrs. Editors,—I would offer a few thoughts through the medium of your valuable paper, on the importance of a duty which it is to be feared is too much neglected, even amongst those who are the professed followers of Jesus.

I allude to the performance of regular, united Family Worship. Even were this duty not so clearly and plainly laid down in the Scriptures, it would seem to be the spontaneous action of the heart to adopt it, with all who look up to the Almighty ruler of heaven and earth, as the one who alone can preserve their families from every danger and enrich them with every blessing. But, alas! whilst all are ready to admit that, without Him, they can have no good thing, how few are there, comparatively, from whose united households the voice of prayer and praise, and thanksgiving, morning and evening, ascends to the throne of God on High! How many are there of that number who profess to be the children of Him, who, when on earth spent whole nights in prayer, who go out to the business or cares of this world and return to their beds, when the day's work is over, without calling together their households to ask God's blessing on them when the day begins and to give Him thanks for them when the day is over!

When this is neglected, there is a fearful responsibility resting on those whose place it is as the head of the family to establish the family altar. And even where it is set up, there is to be seen, oftentimes, a most painful want of unity of feeling to support it. See that mother leaving her quiet fireside to shine in the gay assembly, seeking for happiness in its pleasures, without one thought for her immortal soul, or those of her growing children. And where are they?—collected around the heart-sick father, who, as he reads them the precept of Holy Writ, "Love not the world, or the things of the world," finds his thoughts wandering with painful intensity to her, whose character and influence *should* exemplify this command, whilst alas! they so completely tend to a contrary result. See that father sitting alone and solitary in his parlor—and why is he thus? It is the hour of Family Prayer and the Christian mother has drawn around her the little flock—but that father, who should lead their devotions, comes not with them—and the mother's heart is pierced through by the question of her little prattling child, "Why don't Pa come here to sing and say his prayers like we do? is he not very naughty to stay away?"

The answer is avoided as it best may be, and the mother bows before her Heavenly Father to ask His blessing on her babes, and once more to offer the prayer of faith that her husband's heart may be converted and he become a child of Jesus. And we see that man troubled and repining from want of success in his worldly plans—and how *can* he expect any thing else, when he is thus daily evincing such utter disregard of God's commands and rendering it impossible that he should prosper, inasmuch as he seeks not the blessing from on high on his endeavours. Oh, if this article should meet the eye of a father or a mother such as have been described (and they are no sketches of fancy,) let them pause and consider, that to them their children are committed, to train them up for eternity, and that a strict account will be demanded of them for the manner in which this trust has been fulfilled.

Let the Family Altar, then, be set up in every habitation where it is not already and where it is now established, oh! let not any member of that household neglect to meet around it, as he or she values the eternal welfare of their soul—for the Word of God teaches us, that there *will* be a time, when God will *not* hear their prayers but will laugh them to scorn when they cry unto Him.

SENEX.

For the Episcopal Recorder.

THE CONFIRMATION.

It was a lovely day, such as is seldom seen even in a climate where unclouded suns and blue skies are by no means unfrequent. Not a speck was visible in the heavens—not a sign to betoken a change in the universal brightness that prevailed. The soft south breeze came freighted with freshness and with health, and decked in virgin green, the fields and forests round seemed vocal with the sweet music of the feathered tribes.

It was the holy Sabbath, and tired of inhaling the pent up atmosphere of the city, I had sought to spend its hallowed hours amid the pure air and seclusion of the country. The friend to whom my visit was made, is engaged in the arduous and self-sacrificing duties of a missionary, and a thorough knowledge of his worth, enables me to affirm that a more devoted labourer is not to be found in the Lord's vineyard; would that I could say also, that his labours were duly appreciated by the Church, for if such were the fact, I should not have the mortification to know that the compensation received from every quarter by this man of God for his services, does not materially exceed three hundred and fifty dollars annually. The field of my friend's ministry covers an area of from twenty-five to thirty miles, comprising within its limits the three parishes of C—— H—— and Y——, in the latter of which, pleasantly seated on the banks of the Delaware, he resides. It was in H—— on the afternoon of this beautiful Sabbath that the Confirmation was to be held, and after morning service at Y——, and a hasty dinner, we set out to participate in the solemn and sacred rite.

My only companions were my friend and his daughter. The former once stood to me many years have passed by since as pastor and parishioner "we took sweet counsel together." I seldom recur to the pleasing connexion but with sincere regret, that it was ever dissolved. The latter I had not seen since bidding adieu to the loved theatre of my boyish sports, I was called to engage in the active duties of maturer life; she who was then a mere child, timid and retiring, and scarcely distinguishable from the numbers of her sex who statedly assembled in the Sabbath School, now stood before me in all the pride of early womanhood. Her sparkling eye bespoke a heart all buoyant with hope (the Christian's hope,) and while listening to her conversation as it came gushing in artless yet sprightly language from her lips, I thought how difficult it was to recognize in the joyous creature at my side, the once shrinking pupil of that parish Sabbath School.

Our road lay through one of the finest counties of Pennsylvania, and afforded in variety and beauty of landscape enough to have satisfied the most fastidious taste. The gently undulating surface of the country was every where studded with farm houses and intersected with fences inclosing ample fields of grain growing in all the rich luxuriance of a most promising season. The earth seemed to have been blessed with copious showers and genial sunshine, and its prolific bosom was teeming with the evidences of an all-bountiful Providence. As we looked out upon the scene, increasing in interest as we advanced, and breathed an atmosphere surcharged with the fragrance of countless blossoms and wild flowers, we thought, if the moral only corresponded with the natural world as here depicted to our view, how vast a change would be observed in the aspect of things! Holiness instead of sin would be enstamped upon the hearts of men, and under the culture of the Divine hand, what is now but a desert waste, would become an ever-smiling paradise.

There is something in a country life so peculiarly adapted to inculcate lessons of human dependance, that nothing seems more reasonable than to expect from the cultivators of the soil, a willing and liberal support of the Gospel; and yet, how lamentably true is it, that but few of our rural districts, are found to contribute as they should towards this all-important object. How few of our farmers, when they commit their seed to the earth, and afterwards gather into their garners the abundant crops, reflect that it is to God they are indebted for "seed time and harvest,"—how few, while reaping their whitened fields, adopt the good old practice of consecrating a portion of their gains to Him who distils the gentle dews, and at whose command descend "the early and the latter rain." Did the man who lives, as does the farmer, in constant intercourse with nature, and witnesses the wise arrangements by which he is enabled to draw his daily sustenance from her productive lap, but duly estimate his blessings, and realize his dependance upon the infinite source of them all, how readily would he aid in dispersing the bread of life, and in building up the waste places of Zion. How freely would he come forward, and laying his liberal offerings on the altar of his God, testify thereby his thankfulness for favors received and his desire to advance the Kingdom and righteousness of Christ. Under such a state of things, many a parish now destitute of the means of grace, would speedily be lifted from the dust, and many a faithful Missionary of the Cross, would be cheered in the prosecution of his high calling, by the assurance that his and the moderate wants of his family were decently provided for. Would that each member of every country parish would lay this subject seriously to heart, and by contributing of his abundance towards the support of the Gospel, "come up to the help of the Lord, the help of the Lord against the mighty."

A ride during the vernal season through a country like that which I have attempted to describe, would under any circumstances have possessed attractions quite irresistible; but the sacredness of the day—the holy mission on which we were bent—and accompanied as I was on the present occasion, by those whom long acquaintance had taught me to love,—were attendant circumstances which added greatly to the pleasure of the moment, and caused me to feel that nothing was wanting to fill up the measure of my enjoyment. With so much to occupy the eye and the thoughts, it is not surprising, that we should have reached the place of our destination with scarcely a consciousness that we had traversed a distance of nine miles.

H——, is pleasantly located on N——y creek one of the many streams that empty their tributary waters into the Delaware. The valley in which it stands, and through which the stream winds its course, is overlooked by hills covered with verdure, which impart to the whole scene an air of comfort and retirement, well calculated to captivate the eye and heart of one accustomed to the bricks and mortar—the noise and tumult of a large commercial city. The Church stands at the outskirts of the village, and though small, is yet of sufficient dimensions to accommodate conveniently the congregation worshipping within its walls.

All those conversant with the ritual of the Episcopal Church, are aware, that among its forms and ceremonies there are recognized but two sacraments, viz: Baptism and the Lord's Supper; the one the sign—the other the pledge of discipleship. Though not classed with these, the rite of Confirmation, inasmuch as it constitutes a connecting link between the two, is justly regarded as but little inferior in importance to either. Having in the ordinance of Baptism promised to renounce the devil and all his works, the vain pomp and glory of the world with all covetous desires of the same and the sinful desires of the flesh, &c., the candidate is here called upon "to *renew* the solemn promise and vow that he made, or that was made in his name at Baptism, ratifying and *confirming* the same, and acknowledging himself bound to believe and to do all those things which he then undertook, or his sponsors then undertook for him." Being set apart from [illegible] pient of Confirmation avows publicly his determination never to be "ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant until his life's end." Thus invested, by an assumption of his Baptismal vows—a full and free renunciation of his former sinful life, with the rights and privileges of a member of the household of faith, he is enabled, with humble confidence to approach the Holy Communion, and there receive in the symbols of bread and wine the body and blood of his crucified Redeemer.

The interest that usually attaches to the administration of this sacred ordinance, had drawn together at the time to which I am now adverting, a large audience, and the house was filled to its utmost capacity. Few there were in that assembly who did not contemplate with emotion the scene about to be enacted. The preliminary services being gone through with by the Rector, the Bishop preached and his discourse, founded upon Ezekiel's vision of the dry bones, "Son of Man can these dry bones live," was eminently fitted to prepare the way for the solemnities that were to follow. Deducing from his text the doctrine of the resurrection, the venerable preacher descanted in glowing terms on the Omnipotence of God, and showed that the same power that thus infused life and vigor into the dry bones of the valley of vision, bringing them together again, "bone to his bone," and causing them to stand "upon their feet an exceeding great army," could also raise the sleeping dead, and gathering together the countless hosts that have been mouldering in the dust since the creation of the world, bring them at the last day before His Judgment Bar, there to be judged according to the deeds done in the body. In farther illustration of his subject, the important truth was also urged, that the same Almighty Being who commanded, "come from the four winds, O breath, and breathe upon these slain that they may live," could with equal ease re-animate the souls of men dead in trespasses and in sins, and by his Spirit's quickening influences, shed into them the life-giving principles of his grace. The doctrine of the atonement was duly proclaimed, and Christ crucified set forth in tones earnest and eloquent as the only fountain opened for sin and uncleanness—the only foundation upon which men are to build their hopes of salvation. With a series of general remarks applicable to the occasion, the Bishop closed his sermon, and descending from the pulpit entered at once upon the discharge of the appropriate duties of the day.

The beautiful hymn commencing with

"Witness ye men and angels now,"

was sung by the congregation, and while it ascended in plaintive strains to the throne of the Almighty, the candidates were invited to come forward. A small company of nine presented themselves, and after they had ratified in the accustomed form their Baptismal covenant, the Bishop laying his hands upon the head of each invoked for them severally, in the short yet comprehensive petition prescribed by the Church, the defence of the Most High. As I looked upon that little band kneeling before the chancel, and heard from the lips of the chief pastor the impressive words, "Defend O Lord, this thy servant with thy heavenly grace; that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting Kingdom." I felt that it was indeed a spectacle fraught with the deepest interest to men and angels. One over which the former might well weep—the latter rejoice. I recurred in memory to the day, now long past, when, in another and far distant place, I myself was one of the participants in a scene like this, and a thousand delightful recollections and associations came rushing upon me like waters upon a dry and thirsty desert.

Among the chosen few there bowed before the mercy seat might have been discerned, the young, the middle aged and the man whose head was beginning to whiten with the frosts of winter. The youthful bride was there, her nuptial wreath scarce yet faded, hope sat upon her brow and shone amid her tears. Her partner had already enrolled himself with the people of God, and true to her woman's nature she had come, determined, that the tie which had bound her to him in life, should not in death be severed; that as she had promised to share his destinies for time, so would she do also for eternity. "Whither thou goest I will go," seemed to be the motto of this fair one, "thy people shall be my people, thy God, my God." There also knelt the man who had come to devote the prime and vigor of his days to the service of heaven. With cheek suffused with health, and eye beaming with holy resolution, he recorded there the solemn vow already registered in the Book of Life. He too was there, whose locks had grown grey in the service of sin; the winds of fifty years had blown over him—his youth and early manhood had been given to the world—its follies and its pleasures had proved unsatisfying—its false and illusive hopes had all been swept away by time into one common grave, and sick of past experience he had come resolved, for the future to lay up his treasures and his hopes where alone they would be enduring.

"This world is all a fleeting show,
For man's illusion given,
The smiles of joy the tears of wo,
Deceitful shine, deceitful flow,
There's nothing true but Heaven."

Having administered the rite of Confirmation the Bishop charged the candidates upon the duties and responsibilities they had therein assumed, and after counselling them with the tenderness and solicitude of a parent to remain true to their profession, he pronounced the benediction and thus closed the interesting exercises.

The people retired gradually from the Sanctuary, and when shortly after I saw them returning in scattered groups to their respective homes, some [illegible] tons and others, along the [illegible] it was with a slow and reluctant step. After partaking of the hospitality of one of my friend's parishioners, we commenced our ride homeward. A few clouds had collected in the sky, obscuring somewhat its hitherto unsullied clearness; but the sun went down in splendour, and long before we reached Y——, night had closed in upon us and the stars were twinkling from beneath its dark curtain.

D. H. J.

THE LONDON CHRISTIAN OBSERVER.

It is known to most of our readers, that this periodical is now regularly, each month, re-published in this country, and of course afforded to subscribers at a much lower price than the English edition. When the present American publishers first set on foot this enterprise, they sought to procure recommendations for the work from all the friends of evangelical religion. They succeeded in obtaining the names of about *two hundred and thirty* ministers of *twelve* different denominations. This fact led some of our Episcopal brethren, who have never liked the Christian Observer on account of its very thorough and staunch evangelical character, to raise an argument against this admirable Journal, based on the following hypothesis: If this periodical were a faithful Episcopal Journal, exhibiting the Episcopal Church in its character, these various sectaries who are opposed to the Episcopal Church, never would have recommended the re-publication of the Observer in this country in the terms they have. Their very recommendation, therefore, shows that this Journal is recreant to Church principles, and wholly unworthy of the confidence of Church people.

The conclusion thus drawn is wholly fallacious, because the hypothesis is false. Whether the non-episcopal signers of these recommendations were aware of it or not, no English monthly contains a more decided or continued advocacy of the peculiarities of our ecclesiastical organization, and of all the essentials appertaining to the Episcopal Church, than the Christian Observer. It of course does this in reference to other denominations, in a kind and courteous manner, and along with this, maintains most strenuously the great fundamental, life-giving doctrines of the Gospel—and pursues with unsparing rebuke the whole system of Tractarian error. It is, however, so much of a Church paper, that all the Dissenters in England eschew it. Hence it was a perfect matter of amazement to the editor to see such an array of non-episcopal names on this side of the Atlantic, recommending this work. In the April No. of the Observer, he published the American recommendations, and gave expression to his own feelings of surprize. The May No. contains a letter from an old patriarch commenting on this fact of a united recommendation of an

Episcopal Journal, accompanied with some remarks of the editor himself.

We think the whole article will be found one of interest to our readers, and we therefore transfer it entire to our columns.

ON THE AMERICAN RE-PRINT OF THE CHRISTIAN OBSERVER.

To the Editor of the London Christian Observer.

Mission House, York, April 3, 1843.

SIR,—Allow me to express my satisfaction with the account given in your last Number of the extent of circulation at which your Publication has arrived in America; not merely on account of the just celebrity which it has attained among the diff-rent religious communities, many members of whom have testified their approbation of it, but chiefly from the rare and unbiased for circumstance of their accordance in its leading principle—the fallen state of man, and his recovery to the favour and image of God in his redemption by Christ Jesus. In all these truths I heartily concur; while I behold, with Christian wonder, the accordance of so many religious sects and parties in that country, and the adoption of these doctrines, notwithstanding the various peculiarities of their respective bodies in religious discipline, and even in the minor points of religious doctrine.

While I remark with regret the discrepancy on these points in our own country, and the improbability (as you will readily admit) of various bodies of Christians according in the perusal and recommendation of such a publication as your's, I cannot help asking myself why such a discordance exists among us, and inquiring whether in this point of view the Americans do not exhibit a great superiority over us; and I am tempted to ask, as I have sometimes done in familiar conversation with my friends, what we are to look for as to our reception and accommodation in the eternal world where the above leading doctrines are expected to form the bond of union and rejoicing of all the elect people of God? If it be answered that these inferior differences compose the wood, hay, and stubble, which will then be swept away, I cannot but ask why they should exist among us as they do: or at least why we do not follow the laudable example of America, in forbearing to dwell upon them, and allowing them to form so essential a difference between us and our Christian brethren of other denominations? And I should be glad that you, or any of your experienced friends, could solve, or rather indeed remove, this supervening difficulty.

Having said thus much, it behoves me to declare, that, as a member of our Established Church, I daily become more and more attached to it in its doctrines and discipline, and for the greater part of my life have thankfully partaken of its ordinances in separation from all other religious bodies.

Allow me however, once for all, to congratulate you on this unequivocal mark of their approbation; and yourself, individually on the gratification of having thus steadily pursued the even tenor of your way, amidst so many varying opinions of a religious description. I scarcely need add how heartily I accord in the soundness and moderation manifested in your work, to which I have been a subscriber from its commencement. With my sincere wishes and prayers for its continuance and success, I remain, Sir,

Your constant reader and well wisher,

*** We were unwilling to refuse inserting the preceding letter, notwithstanding its tone is more approbational than becomes our pages, seeing that it comes from a venerable correspondent who is entering his ninety-third year; and who, as he has given his address, might as well have affixed his name, which many of our readers will be at no loss to supply as belonging to one who during a long series of years has adorned the doctrine of God his Saviour, and been an ornament of the communion of the Church of England. Our correspondent happened to be visiting his valued friend, the late Mr. Pearson, of Golden Square, when a party of religious and literary friends met to consult upon the plan of the "Christian Observer," and the contents of its first Number. He was not, however, he says, introduced to "the cabinet;" the only surviving members of which is the Rev. Josiah Pratt. Amidst our many discouragements, it is consoling to us that our oldest readers still condescend to approve our labours. The first name on the American list of testimonials is that of the father of the United States episcopate—the truly venerable Bishop Griswold.

But to return to our correspondent. It is gratifying to witness an individual who was born in the reign of the great-great-grandfather of our beloved Sovereign, still taking a lively and intelligent interest in the things which concern the kingdom of God in the world; and we are unwilling that either ourselves or our readers should lose the benefit of his experience and monitions in reference to the evils which threaten the Church of Christ, by reason of its mournful divisions, and the blessedness of keeping in mind, and endeavouring to reduce to practice, our Lord's prayer for his Church, "that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us."

Our aged correspondent says that his ideas are only "loosely put together," being dictated to an amanuensis, as he is prevented by blindness from reading or writing. We however gather that which he intends to express is—not his surprise that our American brethren belonging to the chief orthodox Churches which sprang out of the Protestant Reformation, recognise in common the broad outline of the evangelical economy, in regard to "the fallen state of man, and his redemption by Christ Jesus;"—but that a goodly number of them feel so strongly the paramount importance of these truths, that for the love of them they can rejoice to cherish Christian intercourse with all "who love the Lord Jesus Christ in sincerity," notwithstanding many conscientious differences of opinion upon other questions, which, in their place, each believing his own views to be scriptural, they regard as so important as to prevent their enjoying full communion with each other.

We should lament to weaken our venerable correspondent's admonitions; but in an imperfect and sinful world, if we cannot attain what is best, we should at least endeavour to secure as much of good as is accessible. In regard to union among Christians, it is certain that many will meet in Heaven, who in their present fallibility of judgment, and the differences of opinion thence arising, cannot fully co-operate upon earth, without sacrifices of principle which ought neither to be demanded nor conceded. There may be an essentially spiritual union where there is not perfect visible union. The true Church of Christ in all ages and countries, and amidst its mournful discrepancies of opinion and practice, is corporately one, by its union to the common Head. Its differences evince not only infirmity, but sin; for if pride, passion, jealousy, and prejudice were subdued, though there might still be some varieties of judgment, there would be no alienation of heart; and the visible church would at least enjoy "the unity of the Spirit in the bond of peace." To promote such a result should be the prayer and endeavour of all the faithful, but practically how to do it is a difficult question.

There are two rules in this matter which appear to us according to Scripture; namely, that Christians should labour with all diligence in that communion which they believe to be most agreeable to God's word; but that they should also be willing to unite with others not of that communion, for the glory of God and the salvation of man, where they can do so with good effect, and without sinful or inexpedient compromise. (1 Cor. x. 23.) But these limitations involve the main difficulties of the question; and we lament to say they appear to us to reduce practical co-operation to narrow limits. We speak of what is, not what we could wish, or what ought to be. We see our way distinctly to the circulation of the word of God, by the combined efforts of all who believe that it is the sole authoritative rule of faith and practice. Yet even here, in the present state of the Church militant, there are not wanting impediments in carrying out the process. Some Christians scruple to make, even in this catholic object, with those whom they consider in error, lest they should seem to countenance what is wrong. Others ask whether mutual prayer, oral as well as in spirit can be lawfully separated from mutual co-operation. Further difficulties arise in translating the Scriptures; as we have lately seen in the instance of a considerable body of persons separating themselves from their fellow Christians because the majority could not countenance their interpretation of the word Baptism. Indeed we do not believe that even so non-sectarian and hallowed a purpose as that of circulating the Bible by a general concurrence of Christians, could have been effected to its present limited extent, but for the providential circumstance of the wide diffusion of the national English version, and the just esteem in which it is held by all classes of orthodox Protestants. Had a new translation been necessary, differences of opinion might have arisen, which would probably have ended in each considerable body of Christians setting forth its own version.

Now if co-operation, even for the truly Catholic object of sending out the word of God without note or comment, has thus caused many controversies, it is obvious that difficulties must increase when we proceed to form institutions which involve the interpretation and practical application of the sacred text. This has been found in Missionary Societies, in Societies for Scriptural Education, and in Tract Societies; so that almost every large body of Christians has at length come to have its own institutions. Thus Episcopalians upon one ground, and the opposers of infant baptism on another, cannot fully concur in the principles and proceedings of the London Missionary Society. Again, those who believe that it is the bounden duty of nations to set up the public worship of God, and of Christian parents to dedicate their children to Christ in baptism, feel it to be a conscientious duty to consider whether the systematic efforts of a Religious Tract Society is lawful. The case of schools is equally obvious. In all such instances each Christian must judge for himself, whether, and to what extent, the points of difference are such as ought to prevent his co-operation in the general undertaking. Our own opinion, we readily acknowledge, has ever been, that, in the melancholy divisions in the visible Church of Christ, most good is effected by the faithful embarking heartily in those designs of piety and Christian love in which they can work cordially, heartily, and without misgiving. We cannot all do everything; whatever of time, money, influence, or talent, we have to bestow, is little compared with the wants and woes of a sinful and perishing world; and we should rejoice in all that is effected for its benefit; but we must also endeavour to act in faith, nothing doubting, for whatsoever is not of faith is sin; and there is nothing contrary to true charity in our following out those plans which we believe to be best, if we allow to our Christian brother the liberty we claim ourselves. To our own Master we stand or fall. We are also to maintain what we believe to be God's truth; and if this be done faithfully, it cannot but follow that offences will come, and schisms may ensue. Under these unhappy circumstances we do not think that either truth or charity would be promoted by forcibly breaking down boundaries, for till men can live at peace together, it is best that each should keep within his own pale, doing his own allotted work; but looking with no evil eye upon his neighbour. Let not Ephraim envy Judé, or Judé vex Ephraim.

KENYON COLLEGE.

To the Editors of the Episcopal Recorder.

WEST CHESTER, Y. N., MAY 29, 1843.

DEAR SIRS,—I wish you to put my name down as one of the 300 subscribers who propose to give $100 each to raise $30,000 to aid Kenyon College in Ohio.

Yours truly,

J. L'R.

ANECDOTE.

THE MERCHANT'S MOST TREASURE.

"Go thou, and do likewise."

Here is the case of the conversion of an infidel, through the blessing of God on the persevering efforts of a merchant of the city for four years, who presented the following history:—"Our last week's prayer-meeting will never be forgotten by myself and others present. An individual, who had been the subject of special effort and prayer for four years, when called on to pray, with great simplicity and feeling confessed that he had once denied the Saviour, but then solemnly consecrated himself to his service, and prayed for grace to do his will. It will no doubt be interesting and encouraging to my fellow-labourers to follow this individual for the last four years. In November, 1839, when I became a tract visiter, and surveyed my district, my heart failed me, and I exclaimed, "Can these dry bones live?" But even then the Spirit of God was moving in the midst of the slain. In my next visit I ascertained that the tract of the previous month, 'Examine your hopes for Eternity,' had been blessed to the conversion of two females, one the wife of this individual, then a professed infidel.

The Episcopal Recorder.

PHILADELPHIA, JUNE 3, 1843.

WHITSUNDAY.—This glorious festival of the Church in which we commemorate the visible descent of the Holy Ghost on the day of Pentecost, has again arrived. To-morrow, as the people of the Lord press forward to enter the courts of the sanctuary, with their minds filled and fired with the remembrance of the marvellous things which God did in old times for his Church, and the promise which he has made to believers, to his chosen and covenant people through all future generations, they may well say "the hill of Zion is a fair place; the joy of the whole earth;" they may well exclaim "we will wait for thy loving kindness, O God, in the midst of thy temple;" they may well let up their united aspirations, in one commingled strain of invocation, and say,

"Come Holy Ghost, our souls inspire,
And lighten with celestial fire:
Thou the anointing spirit art,
Who dost thy sevenfold gifts impart:
Thy blessed unction from above,
Is comfort, life and fire of love.
Enable with perpetual light
The dullness of our blinded sight:
Anoint and cheer our face
With the abundance of thy grace."

The office and work of the spirit, we fear, in many instances are not properly understood or duly appreciated. Indeed some seem to rely so little, in the matter of their salvation, upon this divine agent, that we are almost led to fear that they "have not so much as heard whether there be any Holy Ghost." Here at least, some advantage in the yearly commemoration of this festival in our Church. The subject of the Holy Spirit's office and influence are brought distinctly before the minds of our people in every congregation at least once a year. It is the doctrine alike of the Bible and of our own Church that we can have no just perception of spiritual things, that we can do nothing in the work of our salvation, till the divine Spirit imparts its vital touch, infuses its peculiar life-giving energy into our dead and darkened souls. Without a new-creating process of the Holy Ghost upon our moral nature, as distinct and real as that which drew the earth out of chaos and clothed it with order and beauty, we can never understand or receive the things of God. The gospel to us will remain forever a sealed book till the Spirit opens our eyes. Not only in our conversion, but in all our subsequent progress to heaven, the Spirit must carry on its own peculiar and appropriate work in our hearts, or we shall be found in the end fruitless and withered branches, fit only to be cut off and cast into the fire. Do we realize our dependance upon the Spirit in our daily walk, to guard, guide and defend us, to carry us forward with renewed strength in our upward progress to the everlasting hills? Do we realize our dependance upon the Spirit in reference to that divine illumination, which must irradiate the sacred page in our perusal of it, if we read the word of God with any profit? The following remarks which we append, extracted from the Rev. Dr. Chalmers' lectures on Romans, forcibly carry out this thought.

"We should like if this important part in the process of man's recovery to God, held a more conspicuous place in your estimation. We should like you to view it as a standing provision for the life of a mere temporary purpose, for such a flourishing ascendancy over an age of gifted and illuminated men that has now rolled by. Such is the value, and such the permanency of this gift of the Holy Ghost, that it almost looks to be the great and ultimate design of Christ's undertaking, to obtain the dispensation of it, as the accomplishment of a promise by his Father. And when Peter explained to the multitude its first and most wondrous exhibition on the day of Pentecost, he did not restrict it to one period or to one country of the world. But the gift of the Holy Ghost is 'unto you,' he says, 'and to your children, and to as many as the Lord our God shall call.' We think that if we saw Christ in person, and had the explanation of our Bibles from His own mouth, this would infallibly conduct us to the highest consciences of spiritual wisdom. But blessed be they who have not seen, but yet have believed—and Christ hath expressly told us, that it is better He should go away from the world, for if He did not go away the Spirit would not come—but that if He went away He would send Him.' What the mysterious connection is between Christ's entrance into heaven, and the free egress of the Holy Ghost upon earth, it is not for us to enquire. But such is the revealed fact, for we are in better circumstances for being guided into all truth by having a part and an interest in this promise, than if we had personal access to the Saviour still sojourning and still ministering amongst us. Let us not despise that which has so mighty a place assigned to it in the counsels of God—and if heretofore, a darkness has hung over the pages of the word of His testimony—let us feel assured that in Him or in His communications there is no darkness at all. It is not because He is dark, but because we are blind that we do not understand Him; and we give you, not a piece of mere orthodoxy, but a piece of information which may be turned to use and to account on your very next perusal of any part of the Bible—when we say that it is the office of the Spirit to open the eye of your mind to the meaning of its intimations, and that God will not refuse His Holy Spirit to those who ask Him."

THE PRESENT STANDING COMMITTEE OF THIS DIOCESE.—"A Country member" of the late Diocesan Convention, held in St. Andrew's Church, in this city, sends us the following queries in relation to the Standing Committee of the Diocese for the present year. He also desires us to publish certain extracts from the Constitution and Canons, which have a direct bearing on this subject. The queries which he proposes are,—

If only a part of the required number of the Standing Committee be elected, will it not be their duty to fill up the vacancies if they form a constitutional quorum? Can any others claim the right of continuing in office after such an election has been pronounced by the chair, confirmed by a vote of the Convention and entered accordingly on the minutes? Respectfully yours,

A COUNTRY MEMBER.

We cannot hesitate for a moment in saying yes, to "A Country Member's" first question, and yes to his second. Inasmuch as at our late Convention there was an election of *four* members of the Standing Committee and a vote of the Convention declaring them elected, in our view, they and they only have the power of filling up the vacancies, by electing the requisite number of members to their own body. They have a most unquestionable right to fill up these vacancies by electing the members of the old Committee, which the Convention declined doing—but most manifestly the members of the old Committee cannot remain in office by virtue of a failure of an election—for there was no such failure; more than enough to form a quorum of the Committee, having been duly elected. This is the light in which the subject presents itself to us. If we are mistaken we shall be happy to stand corrected.

The following are the articles referred to by "A Country Member":—

ARTICLE 6. All officers and committees appointed by ballot, must, in order to their election, receive the votes of a majority of the clerical members, and of the lay representatives. And in all cases of a failure or omission to elect any officer or annual committee, the persons then in office, or belonging to the committee, shall continue in their station until others shall be chosen.

ART. 8. Any three of the members (i. e. of the Standing Committee) the whole having been summoned shall be a quorum, except for such purposes as, agreeably to their own rules, may require a larger number.

The 9th Canon of the canons adopted in 1829 has the following section:—

At every stated Convention, a Standing Committee, to consist of five of the clergy and five of the laity, shall be chosen by ballot, by the concurrent vote of the members of each order. And vacancies occurring by death, or otherwise, in said Committee, shall be supplied by the concurrent vote of the remaining clerical members and lay members of the Committee.

SECTARIAN CAPITAL.

And now can it be doubted by Charity herself, that "the *Prelatical* Episcopal Church," or at least a part of it, is intentionally progressing towards Papacy, since she is out-popeing the Pope, and out-prelating the Prelatist?

Unless the signs of the times strangely deceive us, all Christian men, whether in the Episcopal Church or out of it, must soon make up their minds to see the professedly Christian world range in two great interests, in vigorous conflict, to wit, the interests of the Papists, and those of the Episcopal and other Churches sympathizing with them, and filing off to them,—and on the other hand, the interests of free principles and of spiritual and evangelical religion, embracing mainly those who love our Lord Jesus Christ in sincerity. And between these two interests, every person will have to decide for himself. In view of these signs of the times, who does not see the importance of the work of which we are engaged, in bringing forth and in illustrating the ecclesiastical platform of the Scriptures and of our Puritan fathers, in our history and discussions of Congregational principles? The battle which our fathers fought with Prelatical and Papeal intolerance, and the glorious victories which they achieved, must be repeated upon this soil, or here must be entombed the light of the Gospel and the hopes of the world! —*New England Puritan.*

We are very little in the habit, as our readers can bear witness, of noticing the denunciatory attacks upon the Episcopal Church, with which many of the non-Episcopal papers around us, at this time, particularly abound. It is most apparent to every person of intelligence, that these attacks are made merely for effect, and that the assailants, while engaged in this work, are animated with very little of that heavenly love, and gentle, tender spirit of kindness which breathed in every word the Saviour uttered. We have very little taste for this sort of religious warfare in which some of our editorial brethren seem to engage with such peculiar zest and delight. If our readers had a craving appetite for this sort of controversy, which we are confident they have not, we should not dare assume the responsibility of pandering to it. For we fully believe that a constant recurrence of such controversial articles in a Religious Newspaper is calculated to minister to bitter sectarian feeling, to eat out with canker tooth all real spirituality of mind, and withdraw the soul's best affections from Christ and heaven. Still there are times and occasions when it becomes the bounden duty of Editors to protest, on principle, against those exceedingly unkind assaults, made by their neighbors, to disparage and cast unmeasured odium upon the branch of the Church Catholic with us to witness such movements from whatever quarter they come. We do not expect to find perfection in any branch of the Catholic Church. There are certainly some views held by individuals within our pale, and who profess to be ardently attached to our Zion, that we exceedingly lament. But in which of the ecclesiastical enclosures around us, has not Satan sowed tares? To represent the Episcopal Church, as a communion, as having strong affinities towards Rome, is not only false in point of fact, but an act of injustice, which every Christian man of any intelligence or information, should blush to be guilty of. Men of intelligence among all denominations know that the ablest defenders of the Protestant faith, and the severest and most effective rebukes upon Popery and Trastarianism, have proceeded from the Episcopal Church. But it is very easy for an Editor of a Religious Newspaper, to shut his eyes upon this fact, and while waging a trade against Puseyism, to cast the odium of all its errors upon Prelacy, and represent all who are under the government of Bishops as fast verging to Popery. The paragraph which stands at the head of this article will furnish a specimen of this unjust representation of our communion. Had the Editors of that highly respectable Journal, from which we copy the paragraph, been uneducated and ignorant men, and enjoyed no adequate means of information, we should never have adverted to this matter. But with their eminent learning, and well disciplined minds, and with the facts connected with the Episcopal Church, that lie within the every day circle of their observation—with the lovely image of the sainted Griswold scarcely faded from their view—the eminently spiritual character of his successor before them, and the high tone of religious feelings that at this moment pervades the Episcopal Churches in Boston, to which they are cognizant, we are amazed that our editorial brethren of the Puritan should write and speak in the style they do in this article. Is the cause of truth or the glory of Christ to be subserved and promoted by such means? Are we uncharitable in thinking that in this and other cases, such denunciatory diatribes are designed for sectarian capital? Give the impression that the Episcopal Church is nearly as corrupt as that of Rome, and who will enter in? If we have not been greatly misinformed, the Episcopal Church is making decided progress in Massachusetts, and there has been such a thorough "discussion" and "examiment" of Congregational principles," in some instances as has led a number of Congregational ministers to think seriously of seeking an entrance into the pale of some communion of a more conservative character, and where the rights and appropriate influence of the ministry are better understood than where they now are. We merely state this as a fact—not presuming to infinate that this has had any influence upon the minds of those who edit the Puritan.

It is time, however, that we should briefly inform our readers, of the circumstances which called forth these comments of the Puritan. We learn that the Rev. Dr. Hewit, the gentleman whom we noticed two weeks since as engaged so warmly in controversy with the Rev. Mr. Cornwall on the subject of Episcopacy, has a son who has recently left the Congregationalists and entered the Episcopal Church, and in doing so has been re-baptized by the Rev. Dr. Croswell, Rector of Trinity Church, New Haven. His father, feeling deeply aggrieved at this step, addressed a rather caustic note to Dr. Croswell, demanding of him, as he knew "that his son had been baptized in infancy, and was a regular member of the Church of Christ under his care, and also a licensed candidate for the ministry," "on what grounds he proceeded in treating his son just as if he were a new convert to Christ, and had been called out from among *publicans and sinners*"?

The Puritan, in commenting upon this note of Dr. Hewit, speaks of the transaction, as something *new* in the Christian world, and a matter so ultra and novel in the Episcopal Church, as to indicate, with other signs of the times, a rapidly approaching identity with Puseyism, which in this case has gone even beyond Papery. Now while we wish most distinctly and boldly to state that we do not approve of re-baptism, and believe it to be contrary to the practice of the primitive church, even when this ordinance was performed by heretics and laymen—still we see no meaning in this tirade against the Episcopal Church, as though re-baptism were an unheard of thing. Is not every person who had previously been baptised in infancy, or by sprinkling, though a member in full communion in the Congregational Church, re-baptized when admitted into the Baptist Church? Are not instances of this kind occurring every week under the immediate eye of the Editors of the Puritan? Do the Baptists, to use the elegant language of the Puritan—"out-pope the Pope" by such a step. Has not the subject of re-baptizing all Roman Catholics that seek admission into the Presbyterian Church, come up in grave debate in the discussions of a large Presbytery—and, if we mistake not, the decision was in favor of re-baptizing? Has there ever been a time since the Episcopal Church was established in this country, in which members from non-episcopal churches, upon admission into our communion, were not re-baptised, if they desired it? The matter as it stands with young Hewit is no novel occurrence among us. Why should it be represented as such?

One thing, however, is to be distinctly marked—the Episcopal Church requires re-baptism at the hands of no one, but on the contrary discards the whole thing. The question first of all proposed in reference to the candidate is, "Hath this person been already baptized or no?" Unless the adult or his witness answers *No*, the minister is not allowed to proceed. There is only one exception to this rule, and that is, where there is any doubt respecting any child's or person's previous baptism, in which case he is baptized hypothetically. "If thou art not already baptized, I baptize thee," &c.

The ground taken by the Episcopal Church, therefore, on this subject, is to cast the responsibility upon the individual seeking admittance within her pale. She asks every individual coming to her, whether from the world, or from another denomination of Christians—have you been baptized? It is for him to say *yes*, or *no*. She virtually says, therefore, to the Congregationalist, to the Presbyterian and the Methodist, if you are satisfied with your baptism we are. It is not the Church, but the Congregationalist coming into the Church, who denies the validity of Congregational baptism. Dr. Hewit should go to his son, not to Dr. Croswell, to know the reasons why, when that son was interrogated by the administrator of the ordinance, whether he had been baptized or no—he answered *no*. We will venture to affirm, that Dr. Croswell did not demand this act at young Hewit's hands. He would have been content to have admitted him to confirmation and the communion; and the Bishop of the diocese would have admitted him to holy orders, just as readily without, as with re-baptism. The whole responsibility, therefore, rests upon the young man. To our Congregational, and other non-episcopal brethren, must be attributed a great deal of the ultraism about which they complain in the Episcopal Church. If they will send their young men, and, among them, a goodly number of ministers' sons with such high Church views, to enter our Church, a share of the blame at least rests upon themselves for their imperfect training of their sons. We ourselves should be much better pleased with these young gentlemen if they would come to us with less ultra views. They who have pushed things to the greatest extremes among us have almost uniformly been engrafted scions that sprang either from a Congregational, Presbyterian, or Methodist stock. These converts to Episcopacy become so dissatisfied with their own ecclesiastical organizations, and so enamoured with ours, that they often go to extremes that perfectly amaze us old-fashioned Churchmen. While we love our own Church, and shall ever adhere to it, believing it to be Scriptural, Primitive, and Apostolical, we still say from a full heart to all our brethren of other denominations, "peace, grace, and mercy be multiplied upon you and upon all the Israel of God." We have no warfare with any who love our Lord Jesus Christ in sincerity, though we may think them in some respects in error. We are willing that they should honestly point out what they deem to be error among us—but we must protest against the practice, so common in the present day, of attempting to cast a slur upon a whole denomination of christians, and to rivet the chains of prejudice upon the minds of the ignorant for the purpose of sectarian capital. Though we have referred, in this instance, to illustrate our remarks, to the Puritan, there are some papers that have sinned far more deeply in this matter than that periodical.

THE LATE VIRGINIA CONVENTION.—A clerical brother has kindly furnished us the following *Memoranda*, to enable us to complete the account which we commenced last week of the religious exercises connected with the sessions of the Virginia Convention. He begs us, however, to say, that he does not pretend to give an account of all the various religious services, but only so far as they occurred in those churches where he himself attended. Divine service was celebrated each day of the Convention in all the four Episcopal Churches in Richmond, and on Sunday in addition to this, we understand the pulpits of many of the various denominations of Christians in the city, were occupied with Episcopal clergymen, who, of course, used the full service of our Liturgy.

Monumental Church, May 29th, Saturday 6 o'clock, A. M.—There was quite a full attendance this morning. The weather, which for the last two days had been unfavourable, was fair, though cool. After the meeting had been opened as usual with some suitable collects, an address was delivered on the sin and danger of *Grieving the Holy Spirit of God.* The object of the speaker was to warn sinners to beware of sending from them and grieving away the only influence by which they could be savingly renewed, and made meet for the kingdom of heaven. He showed that the Bible stated with great distinctness that the Holy Ghost could be grieved and that the sinner *could* thereby shut himself *out* from heaven, and shut himself up to perdition—that there was a period in the history of every man, beyond which the offer of mercy would not be made and hope would be vain, and his destiny would be forever fixed. The whole train of remarks was well fitted to awaken the alarm of the careless, as it was also calculated to encourage the anxious to look to God and to cast themselves with confidence on the almighty power of the Holy Ghost. After the singing of that admirable hymn,

"Stay, thou insulted spirit, stay,"

Bishop Johns followed with an address which, for clearness and point, and for the purpose for which it was designed, was altogether one of the finest we have ever heard. He spoke of the spectacle then before him,—of a company of sinners coming and bowing at the feet of mercy and, at the place from which he was addressing them, (the Chancel,) renewing their baptismal vows and covenant-engagements with God. And how was this? Upon what authority did they venture into God's presence or hope for his favour? Was it from man, or the inventions, or pretensions of man? It was a hope and an assurance coming only from God himself, and given to us *only* in his dear Son. But for this the instinctive dread of the sinner,—his conscious guilt,—his sense of ill desert would repel him from the hope of mercy. The *thought* of mercy to the guilty is only from God; and as God calls and invites, there is the more reason for hope—indeed all ground for distrust is forever put away. But there were, notwithstanding, many that feared to venture upon the divine mercy and to hope for forgiveness, but, clearly however, as there was *none* no ground for such *distrust*, as there was now no excuse for such as refused to come, and their blood would therefore be upon their own heads. What were the invitations given? "Come unto me all ye that are weary and heavy laden;" but to this it might be objected by some, that they could not say that such language was descriptive of what they really felt. They could not say that they were either weary or heavy laden, or that they hungered and thirsted after righteousness, and that the invitation and blessing associated with these feelings were not therefore intended for them—they feared to adopt such language, and they could not therefore appropriate to themselves the hopes, which those that could were allowed to indulge, but here, said the speaker, the Gospel of Jesus meets you; here the love that has redeemed you has come down, in infinite mercy, to the case of every fearing, timid soul—the invitation is also to him that "will"—"whosoever will" let him come and drink of the water of life freely. He dwelt with great force and encouragement upon this thought, and opened up a free gospel to the hopes of sinners in so clear a light that none but the dead in trespasses and sin, could fail to see and feel it. But, said he, as if mercy were never wearied in its efforts for the encouragements and recovery of sinners, it goes even beyond this and spreads before the anxious an open door, and says to all; "whosoever *cometh* unto me I will in no wise cast out." Here was as wide and free and gracious an opening for the return of every anxious soul as it was possible for language to express, and such as stayed away with such an invitation, must stay away because, and only because they will not have Christ to reign over them, and, when they perish, must perish with the curse of a more tremendous condemnation.

I have given you but a faint and most imperfect outline of this most powerful and clear exhibition of the Gospel of the Son of God. I need hardly say that the effect of this address was apparent in every face, and seen in the falling of tears from many an eye.

11 o'clock, A. M.—The sermon this morning was preached by the venerable Dr. Milnor, of New York, from the 1st ch. of James, 18th verse. This sermon struck me as being well-timed and admirably clear in its exhibition of the truth. He adverted first, to the fact, that God was not and could not be the author of sin—that he was the author of every good and perfect gift. There were three points on which he particularly dwelt—the *Author*, the End and the means of Spiritual Life in fallen man. *He* showed that so great a change could not be from man, and referred to the Articles and Homilies and Liturgy in proof of the fact, &c. He then dwelt upon the *end* for which man was recovered from the power of sin and made a "new creation" in Jesus Christ, and lastly he referred, with clearness and force, to the means which were usually employed in the economy of grace, for this purpose. He showed, that while the word was used and other means, that it is the spirit after all that quickeneth—that the letter killeth. I give you but a hasty glance at this sound and useful discourse.

Night, Monumental Church.—The sermon tonight was from the Rev. Dr. Sparrow, Professor of Systematic Divinity in our Theological Seminary, from the 76th Psalm, 10th verse. The truth of God's providence and his care for his church and people, and his ever-present agency in the affairs of men, were put forth with great clearness and ability. He brought forward many striking examples in illustration of the truth which he sought to impress upon the minds of his hearers. This sermon, I think, was admirably calculated to impress the minds of sinners with the solemn thought that it is vain for them to contend with God and that none that do so can prosper. I should like to furnish an abstract of the clear and manly reasoning which characterised this discourse. Time, however, will not allow of it.

Sunday, 6 o'clock, A. M.—This morning, according to previous notice, confirmation was administered and *twenty-five* persons renewed their baptismal vows, by the laying on of the hands of the Bishop. This solemn rite was administered by Bishop Meade, who addressed the congregation and candidates. I confess that it is always with pleasure that I see one, in whom I have such entire confidence, arise to speak. There is a plainness and honesty and going so directly to the point,—accompanied with so marked a sense of his own awful accountability and constraining love for perishing souls, connected with Bishop Meade's manner, that you cannot hear and not feel. Every thing that comes from one that

has so long laboured and made the work of the master so entirely the work of his life, is listened to with a peculiar interest and always leaves an impression. I wish I could embody in a few words, or that I had time to draw out in extenso this fine address, but time fails me.

11 o'clock, A. M., Monumental Church.—Text, Job xxv. 4th verse, "How can a man be just with God?" The text will at once suggest the subject matter of this discourse, viz: the way of a sinner's justification with God. The important *truth* was first set forth that man, having become a transgressor, could not now, in the nature of things, either recover *himself* from his *fall*, or escape by any thing that he could do, from the wrath of an offended God. The second point dwelt upon, was the admirable adaptation of the economy of the gospel to lost souls,—to save them *first* from wrath—and secondly to renew them into the image of God—and then to sanctify and fit them for glory. There was an immense crowd present and listened with breathless attention to this discourse. I was sorry to see, that the preacher, in consequence of indisposition, was obliged to abridge his remarks, and to conclude, in so hasty a way on a theme so important—for ministers to preach and sinners to believe. After the sermon the sacrament of the Lord's Supper was administered to a very large number of communicants. It was also administered in each of the other three churches.

At night.—This evening was the last of the series of our interesting services. The crowd was, of course, at the Monumental Church, where these services were held, and such a crowd as it was, I have rarely seen—multitudes shut out, were obliged to leave,—while many hanging upon the windows without, listened to the thrilling notes of the speaker within. The Assistant Bishop was the preacher. His text was, "I have finished the work which thou gavest me to do." An attempt to describe this admirable sermon, would be vain. You ought to have seen the speaker; *to have heard* his clarion voice; to have *warmed* with him, as he warmed with his great subject, to put a fair estimate upon the discourse. I will not attempt to portray the interest awakened, or the discourse that awakened it. Those who listened to it, will long remember it, with a degree of pleasure and profit which each one, according to the measure of grace given unto him, can only feel and know.

After this sermon, the Bishop arose, (Bishop Meade) and adverted to the fact, that our services were now about to be brought to a close; and as always had been the custom, he requested the clergy to assemble around the chancel, and receive a parting word of exhortation. He addressed the clergy standing around him, in the most kind and affectionate manner, and shewed how deeply he was a partaker with them in their joys and sorrows. The whole address was marked with the evidence of his profound knowledge of the cares and duties, the joys and sorrows of the ministry; and that, in one bosom at least, there was a heart that could truly sympathize with them in all their work. I cannot but wish that this address, which was entirely extemporary, were published, as I am sure it would meet the case and comfort many a weary and cast down laborer in the vineyard of the Lord. I do not know that I have ever listened to any thing of the kind, which in all respects seemed to be so well suited to the time, the place, and occasion of its delivery. After this admirable address, the Bishop remarked, that as he wished the identity of our happy meetings to be entirely preserved, he would thank the choir to sing, "the voice of free grace," a hymn which had always been called for on similar occasions by our venerable and departed father, whose memory we all so dearly cherished. After the singing of this hymn, the benediction was pronounced by the Bishop, and the clergy and laity took an affectionate leave of each other,—some perhaps to meet no more until our great meeting in the general assembly and church of the first born, which is in heaven. May grace, mercy, and peace rest upon all who love our Lord Jesus Christ in sincerity and truth.

Yours very truly,

PHILO-PRESBYTER.

CHURCH EXTENSION.—We have received from their very eminent author, a volume of lectures delivered in passion week by the Rev. Hugh M'Neile, of Liverpool, and also two sermons delivered at the opening and consecration of St. Silas' Church in that city, on the 17th of Feb. We shall notice the lectures hereafter. In the sermons we have been not only deeply interested in the subject, which in its powerful and attractive discussion, shall be presented to our readers, but also in the peculiar circumstances of the case. This new Church has been built by the congregation of St. Jude's, of which Mr. M'Neile is the beloved minister. He addressed to them the following circular letter, as the originating circumstance of this very successful and important effort:

To the congregation of St. Jude's Church, Liverpool.

My dear friends and brethren,—We are entrusted with the Gospel, the glorious Gospel of the grace of God: to embrace it, to enjoy it, to propagate it. Many thousands of our fellow townsmen never hear it. They are beyond our reach, beyond the reach of all the Christian ministers and congregations in the town. They have no opportunity, no church-room, even if they were willing to seek it, and they are naturally unwilling. They must be sought; and there is no one to seek them.

I have brought this subject before you. I have explained its causes, and urged its claims. On a late occasion, encouraged by your affectionate confidence, I proposed that, *as a congregation* (but not, of course, to the exclusion of any of our friends,) we should build a church, and, by so much, diminish the evil.

The object of this paper is to bring this proposal practically before you. That we should build a church somewhat similar to our own St Jude's; not quite so large, not nearly so expensive, but under the management, in detail, of the same trustees. Also,—That our contributions should be all free donations; looking for nothing in return but the happiness of seeing another thousand, or fourteen hundred of our fellow townsmen enjoying what we enjoy, in time and for eternity—the happiness of ministering of our substance in furtherance of the cause for which Christ died.

There are difficulties in the way of every good work in this fallen world. But be not deterred. External difficulties vanish like summer clouds before the rising sun of a resolute mind. It is a lingering reluctance *within* that avails itself of the cry 'There is a lion in the street.' Be resolved; supply the funds; and the deterring mountain connected with site, patronage, &c. &c. &c. will become a plain.

To the poor among you, I would say, do thy diligence gladly to give of thy little. To the rich I would say, leave our poorer friends but little to give.

I am always, my dear brethren,

Your faithful servant for Christ's sake.

St. Jude's, Oct. 1838

In consequence, and as the result of this, a scite was purchased, and a church was built. After an additional sum adequate for its endowment was obtained, the Bishop of Chester consecrated it, and requested Mr. M'Neile to preach at the consecration. The Rev. John Cordeaux is the minister of this church, and has succeeded in gathering a numerous, affectionate, and attentive congregation. Here is a new Church built by the contributions of a single congregation for others. It may serve to show the attachment which is felt for the established Church of England by the people, and the influence which a faithful preaching of the Gospel is likely to produce upon a people who enjoy it. We may justly look at it as an example to ourselves. There are several congregations in this city who might as readily erect another church for the spiritual benefit of the community around. We would the spirit for such works might prevail!

REWARD OF FIDELITY.—One of the most interesting facts which late arrivals from England have brought us within the circle of our own acquaintance, is a remarkable public tribute to the faithfulness and usefulness of the Rev. Mr. McNeile of Liverpool. The following is a copy of the circular which has been distributed, and has already enlisted about *two hundred* subscribers on the plan proposed, making near £10,000, for the accomplishment of the purpose suggested. At the head of the list is the excellent Bishop of Chester.

TESTIMONIAL TO THE REV. HUGH MCNEILE.

At a Meeting of Gentlemen who have long watched with interest the varied and indefatigable exertions of the Rev. Hugh M'Neile in promoting the cause of true religion and the best interests of the country, especially in connexion with Scriptural Education,—

It was unanimously Resolved:—

That the time had arrived when some Public Testimonial should be given, expressive of the high esteem in which he is held, and of the value attached to his eminent services.

A Committee, appointed to consider the best mode of carrying the object into effect, suggested a plan similar to that which has been adopted in other cases, namely, THE FOUNDATION OF SCHOLARSHIPS bearing the name of the individual whom it was intended to honor; and, having found, by communication with Mr. M'Neile, that it would be most agreeable to his feelings that the Testimonial should be made to confer a benefit on the noble Institution recently erected in this town,* it has been determined to endow Exhibitions and Prizes, in connexion with the LIVERPOOL COLLEGIATE INSTITUTION.

In accordance with this plan, it is proposed to apply the funds in the following order: —

1st. To the endowment of an Exhibition, tenable at the Universities of Oxford, Cambridge, or Dublin, to be competed for by the Boys of the Upper School.

2nd. To the endowment of Two Prizes, equal in value to the free admission of two Scholars in the Middle School, to be competed for every year by the Boys of that School.

3rd. To the endowment of Five Prizes, equal in value to the free admission of five Scholars in the Lower School, to be competed for every year by the Boys of that School.

The surplus to be applied in the purchase of presentations, not exceeding three, in the Upper School, to be placed at the disposal of the Rev. Hugh M'Neile, and any further surplus to be applied at the discretion of the Committee.

In order that the Contributors to this Testimonial may be as numerous as possible, it is proposed that the Subscription in any one name shall not exceed Five Pounds.

As there is reason to know that many persons in various parts of the United Kingdom will be glad to join in this object, it is desired that the design be made as generally known as possible.

We cannot but feel peculiar delight at such honour bestowed on a man whose bold and uniform fidelity deserves it so much. The cause of Protestantism and true religion is indebted to no living man in England, more deeply than to the minister of St. Jude's. Of himself we do not now speak. We shall have a future opportunity to do it to more advantage. We refer thus passingly to his personal influence and the high estimation in which it is held, because we look to the future occasion as one better adapted for our purpose of speaking of him.

THE CHURCH IN VIRGINIA.—We are informed that the confirmations in Virginia by Bishop Meade, and Bishop Johns, during the past year, have been between *ten* and *eleven hundred*, considerably more than double the usual number. There has been a proportionable increase in candidates for the ministry, there being thirty-one now on the list, and nine more in the previous stages of preparation, at the High School. The diocese was never in so prosperous a condition.

PENNSYLVANIA BIBLE SOCIETY.—The Anniversary of this Society was celebrated Sunday evening the 28th ult., in St. Andrew's Church. The attendance was large and the congregation apparently deeply interested in the exercises. Divine Service was performed by the Rev. Dr. Milnor of New York, the Report of the Society was read by the Rev. Mr. Spear of St. Luke's Church, and the Sermon preached by the Rev. Mr. Suddards of Grace Church. The Report brought out some very interesting facts, shewing the value and importance of Bible Societies—"Three years ago this Society resolved to re-supply every destitute family in the State, at which time it was computed that there were not less than ten thousand families without Bibles; subsequent events proved that there could not be less than twenty thousand, and still further disclosures made it evident that there were not far short of thirty thousand."—In the year four thousand families have been supplied in this city and county. During the past year 22,788 Bibles and Testaments have been distributed.

AMERICAN SUNDAY SCHOOL UNION.—The nineteenth anniversary of this institution was celebrated in this city, on the 23d inst. The annual report, which is published in the Sunday School Journal of last week, shows the vast importance of this Institution, and the incalculable good it is accomplishing for the cause of the rising generation, especially in the morally destitute regions of the West.

TO CORRESPONDENTS.—The communication in reference to the term "Priest," &c., has been unexpectedly crowded out of our columns this week by a press of other matter. It will appear in our next. We have the same remark to make in reference to the communication of C. S. A. upon "Building up Sinners," &c. "An Observer" next week. We cannot concur in the views of "Kensington," but rather believe that "he that watereth shall be watered."

NEW PUBLICATIONS.

NEW PUBLICATIONS.—We have received from the publishers, James M. Campbell & Co., No. 2 of the "Biblical Cabinet," containing a continuation of Neander's History of the Christian Religion during the first three centuries—also No. 5. of "the Illustrated Prayer Book," sold in this city by Wm. H. Graham, 98 Chestnut street, and the June No. of "The Museum," published by E. Littell, 168 Chestnut st. Our limits the present week do not permit us to notice more fully these works, or even to announce the names of several other volumes and publications which we had intended to review.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

CONFIRMATIONS IN PHILADELPHIA.—Through the kindness of a friend we have been furnished with the following table of Statistics, in relation to the number of persons who have been confirmed in each one of the Episcopal Churches of Philadelphia, each year for the last five years. It appears from this table that a larger number have been confirmed the present year, than in any preceding one since 1838. The whole number confirmed during the five years is 2889. The largest number confirmed in any one Church during this period is that of Grace Church, 293. This table does not include St. Mathew's of Francisville, or St. Mary's of Hamiltonville, which are usually reckoned among the Philadelphia Churches.

CONFIRMATIONS IN THE CHURCHES OF PHILADELPHIA.

	1839	1840	1841	1842	1843	Total
1. Christ Church,	41	45	26	24	41	177
2. St. Peter's,	31	24	24	21	48	148
3. St. James',	33	25	56	5	21	140
4. St. Paul's,	18	26	26	58	32	160
5. Gloria Dei, (Swedes,)	6	45	13	1	32	101
6. St. John's,	15	21	17	11	30	97
7. St. Stephen's,	16	34	11	13	25	104
8. St. Andrew's,	41	60	38	35	22	203
9. Trinity Church,	18	130	59	34	25	266
10. St. Thomas',	4	17	11	44	21	97
11. Grace Church,	51	80	49	34	79	293
12. Ascension,	24	29	19	37	31	140
13. Epiphany,	47	39	15	65	61	217
14. Evangelists',	41	77	46	22	52	238
15. Emanuel,	6	36	11	16	43	112
16. All Saints',	6	5	3	9		
St. Mark's,			5	6	9	43
17. St. Luke's,	—	—	27	49	33	109
18. Advent,	—	—	13	9	28	50
19. St. Philip's,	—	—	—	70	44	114
20. St. Timothy's,	—	—	—	—	13	13
21. Ch. of the Messiah,	—	—	—	—	8	8
Extinct Zion Ch., Sp. G.,	13	—	—	—	—	13
	426	693	462	587	721	2889

ORDINATIONS.—On Ascension day, May 25th, in St. James' Church, Philad., the Rev. William H. Bourns, deacon, was admitted to the holy order of Priests, by Bishop H. U. Onderdonk; morning prayer was conducted by the Rev. Mr. Jones, of the diocese of New York; sermon by the Bishop; the deacon presented by the Rev. T. J. Davis. There were present also the Rev. Mr. Morton, rector of the Church, the Rev. Messrs. Claxton and Prior, and the Rev. Dr. Clay.

On Sunday, May 28th, in the Church of the Messiah, Southwark, Phila., the Rev. Azariah Prior, deacon, was admitted to the holy order of Priests, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. Mr. Good; sermon by the Bishop; the deacon presented by the Rev. Dr. Clay. The Bishop administered the communion to the clergy; and the Rev. Mr. Prior, rector of the Church, assisted by the Rev. T. J. Davis, to the laity.

The Rev. Samuel W. Hallowell has taken letters of dismission from this diocese to that of New Jersey.

Also, the Rev. Louis Jansen to that of Tennessee.

MASSACHUSETTS.

Bishop Eastburn officiated in St. Paul's Church, Boston, in the afternoon of Sunday, May 21st, and confirmed *forty* persons.

We noticed in our last No. that the next Annual Convention of this diocese would be held in St. Paul's Church, Boston, on the 14th inst. The Christian Witness says:

"We understand that it is the intention of Bishop Eastburn to deliver his Primary Charge at the approaching convention, which cannot fail to add much to the interest of the occasion."

BISHOP EASTBURN'S APPOINTMENTS FOR VISITATION DURING THE MONTHS OF JULY AND AUGUST.

Thursday, July 6, Christ Church, Cambridge, Friday, 7, Cambridgeport. Fourth Sunday after Trinity, July 9, Salem; and in the evening, Marblehead. Monday, 10, Marblehead. Tuesday, 11, Newburyport. Wednesday, 12, Amesbury. Thursday, 13, Andover. Friday, 14, do. Fifth Sunday after Trinity July 16, morning, Chelsea; evening, South Boston. Monday, 17, Quincy. Tuesday, 18, Hanover. Wednesday, 19, Marshfield. Thursday, 20, Bridgewater. Sixth Sunday after Trinity, July 23, New Bedford. Wednesday, 26, Nantucket. Friday, 28, Fall River. Seventh Sunday after Trinity, July 30, Newton Lower Falls. Monday 31, Hopkinton. Tuesday, August 1, Wilkinsonville. Wednesday, 2, Worcester. Friday, 4, Clappville. Eighth Sunday after Trinity, August 6, Springfield. Monday, 7, Blandford. Tuesday, 8, Otis. Wednesday, 9, Van Deusenville. Thursday, 10, Great Barrington. Friday, 11, Stockbridge. Saturday, 12, Lenox. Ninth Sunday after Trinity, August 13, Pittsfield. Monday, 14, Lanesborough. Tuesday, 15, Ashfield. Wednesday, 16, Greenfield. Thursday, 17, do. Friday, 18, Montague. Tenth Sunday after Trinity, August 20, Northampton.

CONNECTICUT.

BISHOP BROWNELL'S APPOINTMENTS.

Whit-Sunday, June 4, Middleton, (Ordination.)

NEW-YORK.

We glean the following items of ecclesiastical intelligence from the "Diocesan Record," contained in the last No. of the N. Y. Churchman.

Bishop Benjamin T. Onderdonk officiated in St. John's Church, Cohoes, Albany Co., on Monday morning May the 8th, and admitted the Rev. Edward F. Edwards, Deacon, to the order of Priests. The candidate was presented by the Rev. Mr. Kip, Rector of St. Paul's Church, Albany, and the sermon preached by the Bishop. A number of Presbyters from the surrounding parishes were present and joined the Bishop in the laying on of hands.

In the afternoon of the same day, the Bishop confirmed *nineteen* persons in the same Church.

On the following Wednesday, May 10th, the Bishop consecrated St. Paul's Church, Whitehall, Washington Co. In the afternoon of the same day he confirmed *ten* persons in the newly consecrated church.

Thursday, the next day, May the 11th, the Bishop in the same church admitted the Rev. Mr. Van Rensselaer to the order of Priests. Friday May 12th, he confirmed, in the Methodist Church, at Fort Edward, *seven* persons, coming from the parishes of Zion Church, Sandy Hill, and the Church of the Messiah, Glen's Falls, Warren Co.

May 13th, the Bishop confirmed *thirty-one* in St. George's Church, Schenectady, and on Sunday morning the 14th, he instituted, in Christ Church, Duanesburgh, the Rev. K. Metcalf into the rectorship of the parish: and in the afternoon confirmed *seven* in the same church.

Tuesday, May 16th, the Bishop confirmed *eleven* persons in Trinity Church, Rensselaersville. And on Wednesday morning, May the 17th, in St. Paul's Church, Oakhill, Green Co., he admitted the Rev. James W. Stewart, Deacon, to the order of Priests: in the afternoon he confirmed *ten* persons: on the following Friday, he confirmed *two* in Calvary Church, Cairo, and on the following Sunday, May 21st, *thirteen* in Trinity Church, Windham.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Whit Sunday, June 4, do. Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford. Trinity Sunday, and St. Barnabas the Apostle, June 11. St. Paul's Church, Troy. Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria. *Queens county.* First Sunday after Trinity, June 18, St. James' Church, New York. Second Sunday after Trinity, June 25, Flatbush, *Kings county.* Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M. Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Wednesday and Thursday, 12 and 13, St. Ann's Hall, Flushing, *Queens county.* 14, 15, St. Thomas' Hall do. Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, St. Paul's College, College Point, Ordination. 18, 19, do., Visitation.

[*To be continued.*]

WESTERN NEW YORK.

Bishop De Lancey confirmed *eighteen* persons in Zion Church, East Bloomfield, on Sunday the 21st ult., and the next day *thirteen* in St. John's Church, Canandaigua.

At a meeting of the the Standing Committee of the Diocese, held at Geneva on the 23d inst., the consent of the Committee was unanimously given in the canonical form, for the consecration of the Rev. John P. K. Henshaw, D. D., Bishop-elect of the Diocese of Rhode Island. Canonical testimonials were also signed in the following cases, viz., in favour of the Rev. George D. Gillespie, Deacon, to be admitted to the order of Priests; in favour of the Rev. Philemon E. Coe, to be admitted to the same order; in favour of R. M. White, to be admitted to the order of Deacons; and in favour of Benjamin Birge Griswold, and Samuel K. Miller, applying to be received as candidate for Holy Orders.

[*Gospel Messenger.*

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, June 4, St. Mark's, Le Roy, confirmation, 10½ A. M. do. do. St. Paul's, Stafford, confir. 3 P. M. Mond., 5, St. Mark's, Le Roy, ordina., 10½ A. M. Tues., 6, St. Clement's, Wethersfield, confir. 10½ A. M. do. Warsaw, 3 P. M. Thurs., 8, St. John's, Sheldon, confir. 10½ A. M. Frid., 9, St. James', Batavia, confir., 10½ A. M. Sat., 10, St. Luke's Royalton, confir., 11 A. M. Sund., June 11, Grace, Lockport, confir. 10½ A. M. do. do. Christ, Lockport, confir., 3 P. M. Tues., 13, St. Johns', Medina, confir., 10½ A. M. Wed., 14, Albion, 2 P. M. Thurs., 15, Kendall, 11 A. M. Frid., 16, Clarkson, 10 A. M. Do. do. St. Luke's, Brockport, 3. P. M. Sun., June, 18, St. Luke's, Rochester, 10½ A. M. Do. do. Grace, Rochester, 3 P. M.

(*To be continued.*)

NEW JERSEY.

Bishop Doane confirmed *seven* persons in Bordentown on the 17th ult.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Whit Sunday, June 4th, St. Peter's, do. Confirmation, A. M. Do. St. Ann's, Middletown do. P. M. Trinity Sunday, June 11th, St. Andrew's, Wilmington, A. M., Ordination.

VIRGINIA.

We are sorry to learn from various sources that Bishop Meade's health continues very feeble. We copy from the Southern Churchman the following action of the late Convention in this diocese in reference to this subject.

A resolution was unanimously adopted "respectfully but earnestly requesting Bishop Meade to suspend his labours for a time, in the hope that his health and strength may thus be restored."

In consequence of this request of his diocese, we understand, the Bishop has relinquished for the present his intended Episcopal tour of visitation through the parishes of Amherst, Nelson, &c. After completing his lectures on Pastoral Theology to the students in the Theological Seminary of the diocese of Va., we learn that it is the purpose of Bishop Meade to return to his residence in Clark Co. We trust that a season of rest, together with the balmy influence of the coming season, will exert a renovating influence upon the Bishop's health, and that his own diocese, and the Church at large, will enjoy for many, many long years his counsel and services.

BISHOP JOHNS' APPOINTMENTS FOR JUNE.

Port Royal.—Sunday 4th, Confir. *Vauters.*—Monday 5th Confir. *King William.*—Wednesday 7th. *St. Paul's Essex.*—Thursday 8th, Confir. *Tappahannock*, Friday, 9th. *King and Queen.*—Saturday 10th. *Urbana.*—Sunday 11th, Confir. and a church to be consecrated. *Christ Church.*—Monday 12th. *White Chapel.*—Tuesday 13th. *North Farnham.*—Wednesday 14th, Confirmation. *Warsaw.*—Thursday, 15th. *Yeocomico*,—Friday 16. *Nomini*,—Saturday, 17th. *Oak Grove.*—Sunday 18th, Confir. *St. Paul's*,—Monday and Tuesday 19th, and 20th Confir. *St. John's, King George C. H.*,—Wednesday 21st, church to be consecrated and Confir. *Leeds Creek*,—Thursday 22nd.

OHIO.

For the Episcopal Recorder.

The Rt. Rev. Bishop McIlvaine visited St. Paul's Church, Chillicothe, Ohio, on Wednesday, April 19th, and confirmed twenty-five persons. This was the second confirmation which had been held in this parish within the year, nineteen having been confirmed the November previous, and was remarkable for the large proportion of males, particularly young men, who were the subjects of the sacred rite.

A genuine revival of religion has been enjoyed by us since the renewal of services, after a year's deprivation; but the season of Lent was peculiarly blessed; services were held during the season twice on every Wednesday and Friday, and on every day of Passion week, and our hearts were cheered by seeing many coming up to the house of prayer, and the exhibition of much religious interest. Our communion has doubled within a year, now numbering one hundred, and several persons who did not come forward to confirmation, and who were expected to do so, will, we hope, ere long be willing and ready to ratify their baptismal vows.

A parsonage is being erected adjoining our commodious Church edifice, and both our temporal and spiritual prosperity, are such as to call for devout acknowledgments to Him from whom all good counsels and all just works proceed. B.

For the Episcopal Recorder.

ST. TIMOTHY'S CHURCH, MASSILLON, OHIO.—The consecration of a Church, at all times an interesting ceremony, is peculiarly such, when a people, after struggling through years of disappointment and delay, have at last succeeded in erecting a temple for the worship of Almighty God. St. Timothy's Church was commenced in those usually called prosperous days, which prevailed six or seven years since, and which led the congregation of this church, like many others, to attempt a larger and more costly building than after times or other circumstances would have justified. When times changed and the wealthy became poor, difficulties and delays necessarily followed, and it was not until the present spring that the edifice was ready for consecration. By repeated efforts and the liberality of a few members of the congregation, with some little aid from abroad, the building is now completed with the exception of the tower. It is of dressed stone, in the Gothic style of architecture, with heavy buttresses at either end and between each of the windows. The interior is very chaste and plain, the woodwork grained in imitation of oak, the pews arranged in two blocks, with a middle aisle and two wall aisles, and the pulpit, according to the good old fashion, of an octagon shape with the reading desk and communion table in front. The whole cost of the building has been about $12000. The consecration took place on the 13th inst., before a large and respectable congregation, there being present with the Bishop the Rev. Messrs. West, Freeman, Fairchild, Gray, Smith, and the rector of the Parish. The rite of confirmation was to have been administered the evening of the same day, but prevented by the sudden indisposition of our beloved Bishop. On that evening and on the next day, (the Sabbath) the Church was filled with a crowded congregation anxious to hear the Bishop as well as witness the ceremony. It was not however until the Sunday following that the Bishop felt sufficiently recovered to officiate. *Twenty-six* persons then renewed and ratified the Baptismal covenant, *ten* of these had at one period been communicants in non-episcopal Churches. The spiritual concerns of the parish have for some time been in quite an interesting state. The Lord, I believe, has been blessing us with a revival of pure and undefiled religion, and the pastor's heart has been refreshed by seeing one after another, especially amongst the young, coming out from the world and casting in their lot with the people of God. The little band of *four* or *five* communicants with whom he first commenced his labours, has now swollen to *seventy-five or six.* For want of male communicants he had at first but one church warden—now there are nearly thirty male members of the communion, and the vestry with one exception are all communicants. Once he could not bring together half a dozen to a Wednesday evening lecture, now a respectable congregation often attends, and many on other evenings of the week delight to assemble in the social meeting and mingle their prayers and praises at a throne of grace. "Not unto us, O Lord, not unto us, but unto thy name be the glory." N. N.

May 23d, 1843.

ILLINOIS.

BISHOP CHASE'S APPOINTMENTS FOR JUNE.

Whitsunday; DIOCESAN CONVENTION: Religious Solemnities, *Confir.; Ordina.; Com.* June 5, 6, *Convention.* Thurs. 8, Mendon. Sat. 10, Christ Church, Rushville. Trinity Sund., 11, do. do. confir. and com. Tues. 13, Lewiston. Wed. 14, Calvary Church, Farmington.

NORTH CAROLINA.

We have received the Journal of the last Convention of this Diocese, which met at Edenton the 3d of May. From this document we learn, that there are thirty Clergymen in the Diocese entitled to seats in the Convention, twenty of whom were present. Through the Bishop's Report to the Convention we are informed, that during the last year he has preached more than one hundred times—that he has confirmed *two hundred* and *fourteen* persons, admitted *three* Deacons to the order of Priests, and consecrated *one* Church. The number of Candidates for Holy Orders in the Diocese are *eight.* Three new parishes were admitted into union with the Convention—to wit, St. Luke's of Lincolnton, Grace Church of Plymouth, and St. Thomas' of Windsor. The Bishop speaks of the encouraging spiritual aspect of things in North Carolina in the following terms:—

In the progress of my visitation, Brethren, during the season of Lent, I was much struck with the improvement in the observance of this holy season that has taken place in the community at large since my connexion with the Diocese. This may be regarded as an evidence of the increasing power of the Gospel in the Church, not only in deepening the piety of her members, but also in causing those who resist her claims, in many instances, to do homage to her principles by insensibly yielding to her moral influence. And for this we cannot be too thankful: as the noblest, the most lasting triumphs to the church, are always those in which her enemies are led captive by the gentle force of her self-sacrifice—the silent efficacy of her spiritual presence. May her power, in this way, be more and more felt and acknowledged.

GEORGIA.

We have just received the Journal of the proceedings of the late Georgia Convention which met in Christ Church, Savannah, May the 4th. We have seldom read a document of this description with more interest. We know not how to convey our own impressions to the minds of our readers in any way better than to make such extracts from Bishop Elliott's Annual Address to the Clergy and Laity of the Diocese, as our limits will admit. In these extracts we cannot pass by the introductory paragraph, in which the Bishop says:—

It is with the most heartfelt gratitude to our Lord Jesus Christ, the Head over all things to the Church, that I recount to you the many mercies which have been vouchsafed our Diocese during the past year. Although in many respects the times have been evil, they have not been evil to us, and through a period of unexampled trial, temptation and difficulty, the Spirit of Christ has guided our little flock unharmed and unspotted. And not only has it been guided, it has been likewise specially blest. The clergy who have been added to us as co-workers in the Vineyard of the Lord, the churches which have this day united themselves to us—the off-spring of the year, and yet, in a certain sense, already full grown—the parishes which, for the first time, have enrolled their names upon the records of our Convention, all testify that, of a truth, the Spirit of God hath been with us to bless us. May His presence abide with us during our session, and preserve us from every influence which may darken our counsels or disturb our peace, and may all our deliberations turn, with a single eye, to the praise and glory of God in Christ.

The following remarks in connection with the Bishop's visit to St. Simon's Island, will be read with much interest:—

On the second Sunday after Epiphany, I consecrated Christ Church, St. Simon's Island, baptized twenty-one coloured adults, five by immersion, and confirmed *twenty-eight* persons. Services were held during the two following days, which were punctually attended by the inhabitants of the Island.

I found the church upon the Island very much improved since my last visit. Its external appearance spoke well for the people, and the increased interests in spiritual things for the pastor. His labours among the negroes had been attended with decided success, and twenty-one candidates for Baptism were the first fruits of his exertions. Finding that they desired immersion, I determined to carry out the Rubric of the Church and force it upon their notice, that the Ministers of the Church generally poured or sprinkled in Baptism, not because they had any objection to immersion, but because they deemed those modes equally scriptural and far more convenient. I read the Baptismal service upon the bank of the river, proceeded into the water, immersed five, and the prejudice was at once overcome. The remaining sixteen sent a message informing me that they would prefer to be baptized in the church by pouring. I am thus particular in the statement of this case, because I think that it might be well to pursue, from time to time, a like course in other parts of the Diocese, that the people may understand, that so far as the Episcopal Church is concerned, the real difference between the Baptists and ourselves lies not in the matter of immersion, but in the more vital question, whether our children shall be admitted into the covenant with Christ—whether the promise shall be *sealed*, as St. Peter assures us it was *given*, to our children as well as to ourselves, or whether the more glorious dispensation of the Gospel shall be counted, in this respect, inferior to the dispensation which gendered unto bondage.

[*To be Continued.*]

MISSISSIPPI.

Bishop Otey consecrated Christ Church, Vicksburgh, May the 31, and on the following day instituted the Rev. F. W. Boyd into the Rectorship of the parish.

Obituary.

DIED, At Reading Pa., on the morning of the 27th ult., Mrs. NANCY O'B. RICHARDS, wife of John S. Richards, Esq., and daughter of the late Joseph O'Brien, of this city, aged 26.

Ecclesiastical Calendar.

WHITSUNDAY.—June 4

Proper Lessons for Morning Service, Deut. xvi. to v. 18. Acts x. to v. 36. Evening, Isa. xi. Acts xix. to v. 21.

TRINITY SUNDAY.—June 11.

Proper Lessons for Morning Service, Gen. i. Matt. iii. Evening, Gen. ii. 1 John v.

FIRST SUNDAY AFTER TRINITY.—June 18.

Proper Lessons for Morning Service, Gen. iii. Acts ii. to v. 32. Evening Gen. vi. 1 Tim. vi.

SECOND SUNDAY AFTER TRINITY.—June 25.

Proper Lessons for Morning Service, Gen ix. to v. 20. Acts x. Evening, Gen. xv. to v. 19, 2 Tim. ii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Manayunk,	Sunday,	June 4th.	
Churchtown,	Sunday,	June 11th,	Morning.
Morgantown,	do.	do.	Afternoon.
West Vincent,	Sunday,	June 18th,	Morning.
Honeybrook,	Sunday,	June 25th,	Morning.
Downingtown,	do.	do.	Evening.
Radnor,	Sunday,	July 2d,	Morning.
St. Peter's G. T.,	do.	do.	Afternoon.
Kingsessing,		July 4th	Morning.

EDUCATION SOCIETY.

Received by the subscriber for the use of "the Society for the education of pious young men for the ministry of the Protestant Episcopal Church,"

From Newton scholarship, St. Paul's Church, Philad. 2d payment, $25; Mrs. S. of Philad., $20; S. Thackara, Esq., Phila., $10; (paid Rev. Dr. May.) $55.

C. F. LEE, *Secretary, &c.*

BOARD OF MISSIONS.

The Annual meeting of the "Board of Missions of the Protestant Episcopal Church, in the United States of America," will be held at St. Paul's Church, in the city of Boston, on Wednesday the 21st inst., at 9 o'clock A. M. P. VAN PELT, Secretary.

ACKNOWLEDGMENTS.

The Rev. Dr. Clark, has received from a lady of St. Paul's Church, Cincinnati, $3, sent by S. S. class No. 13, and appropriated it according to the wish expressed.

MISSION CHURCH OF THE EVANGELISTS.

The undersigned gratefully acknowledges for current expenses, from a member of St. Philip's Church, his annual subscription, $50; from St. Peter's Church, by F. G. Smith, Esq., warden, $50.

ROBERT GRAFFEN, *Treasurer.*

FOR KENYON COLLEGE.

From Mrs. G. W. Taylor,	$ 5 00
Previously acknowledged,	227 50
	$232 50

FOR CHURCH AT SPRINGFIELD, OHIO.

From a Lady, in 6 cent collections, $1 12

WILLIAM STAVELY & Co.

TEACHER WANTED.

THE Managers of the Ladies Liberia School Association of Philad., have recently received letters from Dr. Johnson, informing them that the state of his health will oblige him to resign the situation of Principal of the High School. He has expressed his determination to remain, if possible, until another teacher shall be prepared to take his place; and the Board are anxious to secure the services of a competent instructor, without delay.

The Principal of this School, must be capable of giving instruction in all the branches of a finished English education, and should also have some knowledge of agricultural pursuits. For further particulars, application may be made to the President of the Association, Mrs. Dr. Blanding, No. 232 North Fifth street, or to Miss Amelia Davidson, Secretary, No. 268 Walnut street.

June 3—3t.

MONEY RECEIVED FOR THE RECORDER.

Richmond Va.—Mrs. Robert C. Stanard, Samuel P. Mitchell, Wm. Williams, Gen. W. H. Richardson, Mrs. Mary Ann Williams, each $2 50,	$12 50
Mrs. Susan Hubard, Eldridge, Va.	2 50
J. J. Minge, Petersburg, Va.	2 50
L. W. Stockton, Baltimore, Md.	8 50
Rev. I. S. Mattery, New London, Va.	5 00
Miss Margaret Bayley, Modest Town, Va.	5 50
Dr. E. D. Saunders, Goochland, C. H., Va.	2 50
Mrs. Anne E. Bealtnox, Goodwinsville, Va.	2 50
Rev. W. M. Jackson, Charlottesville, Va. (to April 1842,)	5 00
Josiah Tidball, Upperville, Va.	6 00
Mrs. Nathan Loughborough, do.	3 00
Dr. Warren Jones, New Glasgow, Va.	2 50
Mrs. Roberta Fontleroy, Aylett's, Va.	2 50
Mrs. Louisa Parker, Tappahannock, Va.	2 50
Edward Rowzee, Loretto, Va.	2 50
Rev. R. K. Meade, Charlottesville, Va. (to April 1843)	5 00
Mrs. Lucy Ann Miner, do. (to Sept. 1843)	2 50
Rev. N. Sale, David's, Va.	12 00
Leesburg, Va.—Mrs. Isaac Hawling, Mrs. John J. Harding, Wm. B. Tyler, Miss Elizabeth Clagett, Miss Sarah Ellzey, each $2 50,	12 50
Ph. Williams, Sr., Woodstock, Va. (to April 1844)	5 00
Ph. Williams Jr., Winchester, Va. (to April 1843)	2 50
Miss Louisa Tyler, Buckland, Va.	2 50
Mrs. Ann Hite, Middletown, Va. (to April 1843)	5 00
Winchester, Va.—Mrs. Bushrod Taylor, Mrs. Dr. McGuire, Mrs. Alexander Tidball, Dr. Joseph Gray, Philip Lewis Burwell, David Barton, John Ambler, each $2 50,	17 50
Miss Georgiana Taliaferro, Fredericksburg, Va.	2 50
Miss Sarah C. Brockenbrough, Port Royal, Va.	2 50
R. G. R. Catlett, do.	2 50
Rev. D. M. Wharton, Cloverdale, Va. (to Sept. 1844)	2 50
Rev. John Cooke, Ætna, Va.	7 50
Mrs. W. D. Taylor, Taylorsville, Va.	2 50
Rev. John Grammer, Halifax C. H., Va.	2 50
Charles C. Cabaniss, Halifax C. H., Va.	2 50
Rev. C. K. Nelson, Millwood, Va. (to April 1844)	12 50
Wm. H. Berkley, Lexington, Va. (to April 1842)	2 50
Mrs. Virginia Mosby, Tye River Warehouse, Va.	2 50
Thomas L. Lomax, Hampstead, Va.	2 50
Miss Mary P. Stran, Hunting Creek, Va.	2 50
Mrs. Susan U. Snead, Onancock, Va.	2 50
Rev. John P. McGuire, Loretto, Va.	5 00
Roger B. Atkinson, Whittle's Mills, Va.	5 00
Rev. J. R. Massey, for self and Miss E. Archer,	10 00
Rev. J. M'Elroy, Staunton, Va.	2 50
Rev. W. Armstrong, Wheeling, Va.	5 00
Dr. Charles Urquhart, Port Royal, Va.	2 50
Rev. W. Bryant, Lexington, Va.	2 50
Rev. J. A. Clark, Mount Laurel, Va. (to June 1843)	5 00
Mrs. Martha H. Gale, Chestertown, Md.	2 50
Daniel Y. Harman, Brownsburg, Pa.	7 50
Miss Eliza Davis, Easton, Pa.	2 50
Miss D. V. Locke, Swedesborough, N. J.	2 50
Mrs. Mary Hendrickson, Clarksborough, N. J.	2 50
Dr. H. G. Seymour, Drummondtown, Va.	2 50
Jacob Miller, Marcus Hook, Pa.	2 50
Andrew Kerr, Pike Run, Pa.	10 00
Dr. T. W. Johnson, Mount Pleasant, Md.	2 50
Enoch Gray, Marcus Hook, Pa.	2 50
Rev. G. W. Natt, Bellefonte, Pa.	2 50
Rev. J. T. Wheat, Hagerstown, Md. (to April 1844)	10 00
Rev. Henry Blackaller, Bridgewater, Mass.	3 00
Thomas J. Bowie, Brookville, Md.	2 50
Miss Harriet Nightingale, Baltimore, Md.	2 50
Capt. Benjamin Hall, Bristol, R. I.	2 50
John S. Gray, Hartford, Ct.	2 50
Thomas Smith, do.	10 00
Mrs. Sarah M. Grayson, Hampstead, Va.	2 50
Mrs. Thomas Fairfax, Theological Seminary, Va.	2 50
Lewis A. Cazenove, Alexandria, D. C.	2 50
Hiram Tracy, Wells River, Vt.	1 00
Beaufort, S. C.—Dr. Thomas Fuller, T. O. Barnwell, Miss Sarah B. Barnwell, Mrs. G. M. Stoney, John Joyner Smith, each $2 50,	12 50
Archibald South, Lebanon, Ga.	2 50
Rochester, N. Y.—J. B. Moxon, J. D. Hawks, Miss Louisa L. Rochester, Wm. Pitkin, George H. Roberts, John T. Talman, Henry Montgomery, Wm. Brewster, each $2 50,	20 00
Dr. D. H. Fitzhugh, Mount Morris, N. Y.	2 50
	$336 50

Poetry.

THE SLEEPERS.

They are sleeping! Who are sleeping?
 Children wearied with their play;
For the stars of night are peeping,
 And the sun hath sunk away.
As the dew upon the blossoms
 Bows them on their slender stem,
So, as light as their own bosoms,
 Balmy sleep hath conquered them.

They are sleeping! Who are sleeping?
 Mortals compassed round with wo;
Eyelids, wearied out with weeping,
 Close for very weakness now.
And that short relief from sorrow
 Harassed nature will sustain,
Till they wake again to-morrow
 Strengthened to contend with pain.

They are sleeping! Who are sleeping?
 Captives in their gloomy cells;
Yet sweet dreams are o'er them creeping,
 With their many coloured spells.
All they love—again they clasp them,
 Feel again their long lost joys;
But the haste with which they grasp them,
 Every fairy form destroys.

They are sleeping! Who are sleeping?
 Misers, by their boasted gold;
And in fancy now are heaping
 Gems and pearls of price untold.
Golden chains their limbs encumber,
 Diamonds seem before them strown;
But they waken from their slumber,
 And the splendid dream is flown.

They are sleeping! Who are sleeping?
 Pause a moment, softly tread;
Anxious friends are kindly keeping
 Vigils by the sleeper's bed!
Other hopes have all forsaken—
 One remains—that slumber deep;
Speak not, lest the slumberer waken
 From that sweet, that saving sleep.

They are sleeping! Who are sleeping?
 Thousands, who have passed away,
From a world of wo and weeping
 To the regions of decay!
Safe they rest the green turf under;
 Sighing breeze, or music's breath,
Winter's wind, or summer's thunder,
 Cannot break the sleep of death.

THIRZA.

The following sketch is the commencement of the little narrative, which we noticed last week as published by H. Hooker, Chestnut street, and which strikingly illustrates the attractive power of the cross. We purpose to continue the sketch in our next number. We hope our extracts will lead many to purchase the work.

Towards the conclusion of divine service, on one of the last Sundays during the season of Lent, a stranger entered a secluded church, in one of the suburbs of a wealthy commercial city. She was closely veiled, and her figure shrouded beneath a mantle. With a noiseless and timid step she passed along, and took the first vacant seat behind a pillar near a door, evidently desirous of being unnoticed. The looks of the congregation were simultaneously directed towards her; for this was not the first time she had appeared among them. Some weeks previously she had entered the church in the same manner, and had since regularly attended on each returning Sabbath. She always came at the commencement of the sermon; and while the dismissal hymn was being sung, she left in the same quiet, unobtrusive manner as she had entered. It was obvious that while she studiously sought to remain unknown, she listened to the preacher with the most intense interest and deep emotion, often giving vent to her feelings in audible sobs. Hence she had become an object of curiosity to some, and of special interest and prayer to the worthy clergyman and many believers among his flock. Her dress and manner bespoke rank and opulence; but her name and her history were alike involved in obscurity.

On the morning alluded to, she again occupied her usual seat near the door. The hymn of thanksgiving for the Lamb slain for the sins of the world had been sung; and the clergyman, a bold and faithful preacher of the Cross, was at the point of commencing his discourse. He began by declaring the power and efficacy of the blood of Christ; and pointed to the type of the Paschal Lamb, whose blood the children of Israel were to sprinkle on their door-posts, as a token for the destroying angel to pass over their dwellings. The portion of Scripture under consideration was the imprecation of the Jews: "His blood be upon us and on our children." (Matt. xxvii. 25.) These words the preacher set before his congregation, in the two-fold view of a curse and a blessing.

He next spoke of the fearful crime of Israel, in rejecting their King; and contrasted their ingratitude with the love and sympathy of the Saviour, who, notwithstanding their rebellion and hardness of heart, still loved them with an everlasting love; who, even when they were about to fill up the measure of their iniquity, by putting him to death, had broken into that touching lamentation, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."—He then led them to the contemplation of the high and unspeakable privileges which the God of Israel had vouchsafed to His chosen people; and pointed to the Lord Jesus, on his triumphal entry into Jerusalem, beholding the devoted city from the Mount of Olives, weeping over it, and saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Every word seemed to pierce the heart of the stranger: her agitation became more visible, and her sobs louder. With awful solemnity, the preacher reiterated the fearful imprecation, "His blood be on us and on our children." He showed how this curse, which they had so madly invoked, had fallen upon them: how the Roman army, the swift messengers of Almighty vengeance, had suddenly overwhelmed them, and, after a siege of unparalleled horrors, razed Jerusalem to the ground. He followed them as wanderers and outcasts over the face of the earth, a reproach and a proverb among the Gentiles. He dwelt upon their abject state, their national and spiritual alienation from God, and then held up the dark and melancholy picture as a warning to the Christian world.

The congregation listened with the most riveted attention, and were deeply affected by this powerful representation. The greatest silence prevailed throughout the church. The stranger in vain strove to suppress her overwhelming emotion; and as the preacher continued to pourtray the fallen state of the children of Israel, scattered and peeled among the nations, a piercing shriek broke the solemn stillness. Every eye was directed to the spot whence it proceeded. The stranger had fallen senseless to the ground. Several persons hastened to her assistance, and carried her out of the church. The wife of the clergyman hurried after them, and had her conveyed to the Parsonage.

Since her first appearance at church, this lady had felt great interest in the young stranger; she had commended her to the Lord, and this morning especially had bestowed much thought upon her. With kind consideration for her feelings she besought the women to retire, and to leave the young lady under her care.

When left alone with the object of her solicitude, she hastened to disencumber her from part of her dress; and, on removing her bonnet and veil, was struck by the singularly beautiful countenance of the young woman, who lay on the couch in a deep swoon. She did not recognize her features; but was convinced, from her whole appearance, that she was a person of distinction.

Maria (this was the name of the clergyman's wife) gazed with interest on her lovely and youthful form. She felt that she stood before one who was an instance of the mysterious dealings of God with the children of men, and rejoiced in the hope that this singular occurrence might perhaps lead to a revelation of his purpose concerning her. In silent prayer she hastened to apply the needful remedies, but it was long before she perceived any indications of returning consciousness. The internal struggle had been great, and her swoon was proportionably deep. At last she languidly opened her eyes. Maria, fearful lest the sudden sight of a stranger might startle her, stept aside, but continued to watch her with tender anxiety. She muttered a few words in a low voice. Maria approached and gently bending over her, heard her repeat in broken accents the words of the awful imprecation, "His blood be upon us—Oh God!—and upon the children also—O Thou Holy God!—woe—woe is me—unhappy child of Israel that I am—oh! his blood upon me!"

The anguish of her heart again overpowered the faint symptoms of returning life, and she sank back in a yet deeper swoon. The few words which she had uttered went to the heart of Maria, who could not restrain her tears. One glance into the mystery was already vouchsafed to her. The unknown—for she was no longer a stranger to Maria's love—was then a daughter of Israel—a Jewess! A closer inspection of her features confirmed this; but all was not yet unravelled. That a young Jewess of rank should have entered a Christian Church, have been so moved by the preaching of the Cross, and manifested so unquestionable a proof of the work of grace in the deep anguish of her heart, led Maria to anticipate a yet further evidence of the faithfulness and love of the Saviour of sinners. With redoubled affection she applied every means to restore the young Jewess, who did not again open her eyes till a considerable time had elapsed. Maria, bending over her, was giving vent to her emotion in silent tears. The stranger's first look fell on Maria. "Where am I?" she asked confusedly, "Who is that? Is it an angel? But angels never weep—yet—perhaps angels do weep for poor lost Israel. Alas! alas! we children of the curse!" She wrung her hands in agony, while she thus poured forth the bitterness of her anguish. Maria took her hand, and pressing it gently, said, "Compose yourself, my love. You are with a friend; for though you are unknown to me, yet is my heart drawn towards you. Therefore let me entreat you be composed."

These kind assurances soon recalled her to herself, but she was greatly distressed to find herself in an unknown house and with a stranger. Maria, suspecting the cause of her uneasiness, sought to allay it; and after requesting her to partake of some refreshment, informed her where she was, and what had taken place in the church. "Ah! yes! I recollect it all now! Oh! those fearful words: 'His blood be on us, and on our children.' Oh! they pierced my heart like an arrow!"

"My dear young friend," said Maria, "collect yourself. For you, I confidently believe the curse has been converted into a blessing. To your soul the blood of the Lamb proclaims mercy and peace."

"Ah! you know not what you say. You know not who I am."

"Nor do I ask to know," replied Maria; "but this one thing I do know, that whoever you may be, there is mercy for you, and for every sinner who feels the weight of his sins, and flees for pardon to the Saviour of sinners." While she spoke thus, Maria, again took her hand, and looked at her with affection. The young Jewess was deeply moved, and struggled to overcome her feelings. She tried to turn away, but could not; at last she said "You are so full of love to a total stranger: your kindness is a solace to me, and gladly would I open my heart to you, but I fear that you would then forsake me." Maria smiled, and shook her head. She continued, "What! will you not look upon me with hatred—with abhorrence—when I tell you to what people I belong! Can you love a poor child of the curse—a daughter of Israel—a Jewess?"

"That you are a daughter of Abraham, was revealed to me by the cry which you uttered when first you recovered; and I have a good hope that you will tread in the footsteps of the faith of Abraham, the father of the faithful. Am I not right? You seek Jesus who was crucified; and, believe me, I regard you therefore not as a stranger, but as a beloved sister."

The young Jewess was silent, but her looks spoke her gratitude. At length she exclaimed, "Yes, I must open my heart to you—I must tell you my history. Perhaps it may bring peace to my wounded spirit."

Maria endeavored to check her, apprehensive lest, in the agitation of the moment, she might say something of which she would afterwards repent. Upon her repeated assurance, however, that she longed to unbosom her grief, Maria gladly acquiesced, not so much from a desire to have her curiosity gratified, as in the hope of deriving spiritual benefit.

"My name," began the young stranger, "is Thirza S——;" and Maria manifested surprise on hearing the name of the chief Jewish banker in the city, who was known to possess a princely fortune. "You marvel, dear Madam, and indeed I am a marvel to myself, when I reflect on what has taken place within the last few months. For I must tell you freely, that I believe with all my heart, that the Jesus whom you worship is the promised Messiah, the King of Israel. Ah! how gladly would I participate in his mercy. It is now the chief desire of my heart, that he might be my Saviour also. Oh! that I had been born a Christian: but now alas!"——

Maria interrupted her with the words of the Lord Jesus: "'Him that cometh to me I will in no wise cast out:' wherefore," continued she, "be of good comfort, for he that hath begun a good work in you, will also perform it. But say, how did the Lord bring you to the knowledge of this truth? It is quite a mystery to me,—I cannot unravel it."

"And to me no less so," replied Thirza. "I believe I received my first serious impressions while quite a child, at a Christian school. My father, who is a very strict Israelite, and, alas! bears the most bitter enmity to Jesus and to the Christian faith, probably did not conceive it possible that at that tender age I could receive impressions of such a nature, or he would assuredly not have sent me there. I read the New Testament with the other children, and learnt many texts and passages of Scripture: even now I have the most lively recollection of the great interest which I felt in the history of Jesus, especially of his sufferings and death. When I was older I was removed to a Jewish school. The utmost pains were bestowed on my education and accomplishments, and the early impressions of my childhood were soon forgotten.

"My father, who rigidly observed all the Jewish rites and customs, carefully instructed me in them, and earnestly urged upon me the necessity of a strict adherence to the law of Moses, and the traditions of the Talmud. I complied, indeed, outwardly, but my heart remained untouched. I was the only child, and you may readily imagine that, in my father's affluent circumstances, I had every thing at my command which could excite the vanity of a young woman, or gratify her thirst for worldly pleasures. Ah! with what shame and sorrow do I now look back upon the years thus passed in idle vanities; and yet I was then so full of joy and satisfaction, that no care, no serious thought ever disturbed my mind. On a sudden our house was plunged into the deepest affliction. My mother, to whom my heart clung with fond affection, died after a short illness. Nearly five months have elapsed since then. Oh! the bitter pang of that bereavement! The joy of my life was gone!"

"Yet the Lord hath done all things well," said Maria: "He took away your earthly joy, in order to lead you to the true joys both of time and eternity. Do you not feel, dear Thirza, that he *is* thus leading you?"

"Ah! if that were his purpose, then would I console myself under the loss even of my mother. And indeed you are so far right—her death was the means of arresting me in the pursuit of these foolish pleasures. Yet, how wonderfully was this brought about—only hear. The death of my mother made a blank in our house, which had hitherto been the scene of uninterrupted happiness. My father was bowed down under the loss of a wife whom he loved with singular devotedness. To me, in whom all his affection was centred, he now came for consolation, but I could give him none. Never before had I seen my father, whose manner was cold and reserved, so gentle, so tender, so full of love, and my heart clung to him with the strength of filial devotion. Our only solace was to sit in seclusion, and speak of the beloved departed. My dear father's grief was, however, often diverted by business, while I remained in my own apartments, left to myself and my melancholy thoughts.

"One afternoon, while we were speaking of her who had been taken from us so suddenly my father was called away. I was left alone—my tears flowed fast—I felt so lonely, so forsaken in the world, and all within and around me was a melancholy void. My heart was ready to burst under the weight of grief which oppressed it. I longed for something to soothe the anguish of my aching bosom. All at once, I know not how, these words came vividly to my mind: 'Come unto me, all ye that labour, and are heavy laden, and I will give you rest.'" (Matt. xi. 28.)

"Ah! how tender, how compassionate, is our Lord," exclaimed Maria, "thus to draw you to himself from the very first with words so full of grace and love."

"Yes, I firmly believe that the Spirit of God brought them to my remembrance. I started at the words, and tried in vain to recollect where I might have heard or read them. At length it struck me that I had learnt them at my first school, from the book which the Christians use, and that it was Jesus who had spoken them. This was so exceedingly painful that I was greatly distressed, for the words had already become precious to me. I had a faint presentiment too, that here alone was offered to me the very consolation of which I stood in need. But alas! dear friend, you know the blindness of my people, and how great a hatred and aversion to Jesus and the Christian faith, is implanted in us from our very infancy. Nor, as I have before observed, had my dear father, in his mistaken zeal, been remiss in biassing my youthful mind on this subject. Hence, you may conceive the conflict of my heart. I was resolved to get the words out of my mind, and constantly kept saying to myself, 'That is *not* for me—it does not concern me. But they would not loose their hold on me. It was as though a fountain of water were opened in the sight of a man parched with thirst, and he unable to reach it. I became more and more distressed. At length I thought, are these words really in the book of the Christians, or may they not have been spoken by God himself? I longed for a New Testament, but knew not how to procure one, when it occurred to me that I might possibly find one in the apartment of my maid, who was a Christian. I did not rest till I had found what I sought. I stole quietly to my own room, and felt as if I were committing a great sin. I locked the door with a trembling hand and an upbraiding conscience. I opened the book. I turned over the leaves. Many a passage that met my eye, and many a narrative which I saw, awakened faint recollections of my early years. I stopped not to read anything. My object was to find the words which haunted me. I noticed that several isolated passages were printed in larger type, and I thought that the one I was in search of, might perhaps be thus distinguished; and therefore commenced at the beginning of the New Testament, and looked eagerly at every verse which was thus printed. To my inexpressible joy I soon found it; but to my dismay I saw that they were indeed the words of that Jesus whom my father had taught me abjure. Yet I could not put them from me. I read the whole passage. I read it again and again; and could not suppress the wish, oh! that I were a Christian; then would these words bring comfort, but now, alas! they are not for me. I trembled at the very thought of my heart. I saw——but forgive me, dear madam, I trespass upon your patience by the minuteness of my account; but what then passed within me so vividly impressed on my mind, and I have never yet dared to speak of it to any one, that you must forgive me for thus dwelling upon it.'"

(To be continued.)

For the Episcopal Recorder.

HINTS BY A LAYMAN, NO. XVII.

A "SIXTEENTH TRACT ABOUT TRACTS."

"*A Man in Yorkshire.*—One Sabbath evening, some years ago, says a minister, I was returning from Sickhill to Rotherham; having preached at the former place, after crossing a small stream, about a mile to the westward of Sickhill, the road gently ascends, in nearly a direct line, for about a mile, to the entrance of Maltby Wood; as I was walking along this part of the road, viewing the beautiful scenery of the trees and hedges, hung with snow in every direction, the fine, pure white, mellowed with a golden tinge, from the rays of the declining sun, I saw a man, at the distance of half a mile before me, standing in an angle of the road at the skirt of the wood. As it is a very solitary place, and I knew not what might be his intention, I quickened my pace, and in a few minutes passed him; wishing him good night, which compliment he returned. In a few seconds, I heard him following close behind me, which induced me to quicken my pace, as fast as I could walk; upon which, he also quickened his pace until he overtook me. 'Do you come from Rotherham?' was his first inquiry. I replied 'Yes.' 'Did you come through our town yesterday (Saturday) week.' 'No, but one of our students did.' 'Yes,' he replied, 'And he gave away many little books in the street; and he gave my daughter one, called THE SWEARER'S PRAYER.' I read it at night, after I had done my work, and it terrified me very much; I wondered that God had not sent me to hell long ago, for swearing; I could not get a wink of sleep all that night, for fear that God should send me there. I have been very uneasy in my mind; ever since I thought some of you might be coming this way to-day, and I have come to meet you; and I want you to tell me what I must do to save my soul. 'He appeared very much agitated, and in earnest, and had come to meet me about six miles. I was glad of the opportunity of conversing with him; and taking up his own words, as to what he must do to be saved,' I began to show him what he could *not do*; on account of the infinite purity and extent of the Divine Law.

"I then stated to him, that Jesus Christ came into the world to save sinners; and that he is the end of laws for righteousness to all them that believe. When I attempted to convince him that Jesus is indeed able to save the most ignorant of men, and that his mercy is sufficient to save the worst of characters, he burst into tears, praying most fervently that God would save him; and lamented much his ignorance and profaneness; frequently expressing his doubts whether he should obtain salvation. And, indeed, he urged his fears so frequently and forcibly, that *I wept with him*, and in this *manner we walked nearly a mile*, he *expressing his fears, and I endeavoring to convince him how willing Jesus Christ is to receive sinners*. At length his grief subsided; he seemed encouraged; and before we parted he repeatedly declared his desire to lead a new life should the Lord spare him. At parting, he expressed his thankfulness, with tears, for the instructions which he had received, and hoped that he might be enabled to repent and believe in the Lord Jesus Christ. Here is one of many instances of brands snatched from the burning by the instrumentality of that most useful Tract, 'The Swearer's Prayer.'"

MORAL.

So much from dropping Religious Tracts! would that we could persuade all, who take the time to read our humble hints, to engage in this good work! How many unavailing regrets may life's last hours display, for opportunities neglected, and talents buried in the earth. Reader let it not be so with us!

Children's Friend.

SCHOOL UNDER A TREE.

On the great island of New Holland, or Australia, is a colony of persons, most of whom have been sent from England, as a punishment for crimes committed there. Many of them have families, and as they have to work industriously for their support, their evil habits are often broken off, and they become quite respectable people. Christians in England are very anxious to have schools established in all the settlements, so that the children may be taught to read and obey the Bible, and become useful men and women. An English, captain who visited the colony in the year 1837, found that there was no school in a place called Adelaide and that the children were growing up neglected and ignorant. He determined to begin a school, and as there was no room or house for such a purpose, he gathered the children under a shady tree, which was large enough to protect a hundred scholars from the heat of the sun, which is very great in that country.

On the branches of the tree he hung the cards, from which he taught the young colonists to spell and read. He taught them also to sing; and very often the whole school would stop their other lessons, and join together in a cheerful hymn. There were several sorts of beautiful birds in the tree, and notwithstanding all the noise that the children made with their lessons and singing, the old birds continued to occupy the nests and feed their young. What a delightful school-room this must have been in a warm day; and how sweet to have the birds singing and flying about the branches, and the little ones, too weak to leave their nests, chirping over the heads of the school!

When this school was well established, the captain obtained a pious woman, the wife of a cooper, to take charge of it, and since that an excellent teacher has been sent from England.

What a blessing it is that these poor children have such an opportunity of so much useful knowledge! By means of this *tree-school* they are kept from idleness, and many of them we hope, will here begin a useful, and pious course that will, through the mercy of God, lead them to a seat under the tree of life, in that world where there is no more sin or sorrow.

You ought to think much of the millions of children in the world who have no schools and no instruction; who never see a book; who are only taught to worship idols and to sin. You should remember that there are many thousands, even in the United States, who are not taught to read, and who are left to follow the most wicked examples without any restraint. The missionaries, who go to the heathen, always try to establish schools for the young; and the Sunday School Union wants to see all the children of this country taught in the Sabbath schools, not only to read, but to repent of their sins, and become disciples of the Lord Jesus Christ. *You* should feel an interest in this, and should desire to have teachers and books sent all over the world, till there should be none who could say, "I have none to teach me."—*Youth's Friend.*

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Blecker st., N. York.

MRS. Bailey takes this method to inform the friends and patrons of the Seminary, that she continues her School, and pursues the same systematic course of instructions, with the same teachers, as during the lifetime of her late lamented husband, and has re-opened, on Monday, the 1st of May last, at No 10 Carroll Place,—a location not surpassed for health and beauty, by any other in New York.

The house is every way adapted to accommodate yearly boarders, with the greatest convenience and comfort, and there is yet room for six or eight young ladies.

Mrs. Bailey has the pleasure of referring to the following Gentlemen and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

Right Rev. Bishop Onderdonk, John W. Francis, M. D.
Rev. Wm. W. Philips, D. D. Martin Paine, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D. S. A. Fort, Esq., Counsellor.
Rev. Lewis P. Balch,
May 27—6m.

LIFE OF BISHOP MOORE.

RECENTLY published by WM. STAVELY AND CO. No. 12 Pear street, a Memoir of the Life of the Right Rev. Richard Channing Moore, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Virginia, by the Rev. J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore, accompanied by a selection from the Sermons of the late Bishop—comprising 502 octavo pages, with an excellent likeness of the venerable Bishop in front.

Also, THE PRAYERS OF THE CHURCH, a connected series of Reflections on the Liturgy, by Rev. J. R. Walker, Rector of St. Helena Church, Beaufort, S. C.

SAMUEL HART, SR., Bookseller, Charleston, S. C. has received, for sale, a supply of the Memoir of the Right. Rev. Richard Channing Moore, D. D., by the Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop. May 13.

MEMOIR OF BISHOP MOORE.

COPIES of the Memoir of the Rt. Rev. Bishop Moore, by the Rev. Dr. Henshaw, can be had at the following places in Virginia:—
JOHN COAKLEY, Bookseller, Fredericksburg.
JOSEPH GILL, Bookseller, Richmond.
JOSEPH C. SWAN, Bookseller, Petersburg.
E. P. TABB, Main street, Norfolk. May 13.

CHEAP BIBLES, PRAYER-BOOKS, &c.

THE subscriber invites the attention of purchasers to his stock of Bibles, Prayer-books, Hymn and Miscellaneous books, which will be sold at the lowest cash prices, also a second hand copy of Scott's Commentary on the Bible, 3 vols. quarto, London edition, numerous plates, for sale very low. JAMES K. SIMON,
April 29—tf. Fifth st. above Spruce.

JUST published and for sale by PERKINS & PURVES, No. 134 Chestnut st.,
Philosophy of the Plan of Salvation, a book for the times, by an American citizen. May 27—2t.

HOVER'S INK.

LET all who have not used this Ink give it a trial, and they will be satisfied of its superiority.

From the New York Aurora.

HOVER'S INK.—The fine black Ink manufactured by J. E. Hover, Philadelphia, and sold at Townsend's Stationer's Store, corner of Wall and Nassau streets, as well as by Van Norden and King, in the Exchange, is unquestionably the best writing Ink in the Market for steel pens. It has no tendency to corrode metallic pens, and leaves a beautiful color. It is the Ink used in all the public offices in Washington, and we recommend it cheerfully to our readers.

For sale at No. 105 North Third st., six doors below Race, East side, Philad., by
JOSEPH E. HOVER, Manufacturer.
Also, at Townsend, Stationer, corner Wall and Nassau streets, New York. May 27.

NEW BOOKS.

THIS day published, The Portion of the Soul, by Herman Hooker, third edition enlarged.

Thirza, or the Attractive Powers of the Cross, translated from the German, by Elizabeth Maria Lloyd, first American edition, a very striking narrative of the conversion of an aged Jew, through the agency of his youthful daughter, after long opposition.

History of the Crusades against the Albigenses in the 13th Century, from the French of De Sismondi.

Now published and for sale by H. HOOKER, 178 Chestnut st. opposite the Masonic Hall. May 27.

SELF DISCIPLINE.

J. WHETHAM & SON, 144 Chestnut st., opposite the theatre, have just published a new and beautiful edition of the following valuable little work, viz.
Self Discipline, by Henry Foster Burder, D. D.,
J. W. & SON, have also just received the following:
Antioch or the increase of Moral Power in the Church 18mo—The School Girl in France, 18mo.—Ko Thaleg Byer, and the Karen Apostle, 18mo.—The Marriage Ring by James, —— The Basket of Jewels for Young Christians—Webster on Regeneration, 18mo.—Judah's Lion, by Charlotte Elizabeth, 12mo.—Duffield on the Prophecies, 12mo.—The Advancement of Religion, the Claim of the Times, by Dr Reed, 12mo. &c. &c.

TO CLERGYMEN AND THE RELIGIOUS PUBLIC.

VALUABLE Religious Works at very low prices, by GEO. S. APPLETON, No. 148 Chestnut st., opposite the Arcade—

Narrative of a Tour through Armenia, Kurdistan, Persia and Mesopotamia, with an introduction and Occasional Observations upon the Condition of Mohammedism and Christianity in those countries. By the Rev. Horatio Southgate Missionary of the American Episcopal Church, 2 vols. 12mo. plates and a large map, 700 pages, on good paper. Price 75 cts.

Mr. Southgate's Tour should be studied by all persons for its novel and interesting illustrations of the countries through which he passed, and for its philanthropic spirit and tendency.

The Metropolitan Pulpit; or, Sketches of the most Popular Preachers in London. By the author of Random Recollections, The Great Metropolis, &c. 1 vol. 12mo. of 416 pages. Price 37½ cents.

The Pulpit embodies a gallery of fifty-three ministerial portraits belonging to the principal religious communities in the British metropolis, the names of many of which are well known in the United States.

The Life of the Rev. T. T. Thomason, M. A., late Chaplain to the Hon. East India Company; by the Rev. J. Sargeant, M. A., complete in 1 vol. of 356 pages, large type. Price 25 cts. The life of Thomason is a truly edifying personal delineation, the interest of which is sustained to the end.

The Life and Opinions of Dr. Milne, Missionary to China, illustrated by Biographical Annals of Asiatic Missions, from Primitive Protestant Times, intended as a Guide to Missionary Spirits; by Robert Philip, 1 vol. 12mo.—price 50 cts. This volume contains a great deal of information concerning China, and the characteristics and opinions of the people.

A Narrative of Missionary Enterprises and Triumphs in the South Sea, with remarks upon the Natural History of the Islands, Origin, Language, Tradition and Usages of the inhabitants; by the Rev. John Williams of the London Missionary Society; numerous plates, and a large map complete in 2 vols. Price 75 cents. May 27.

EVANGELICAL BOOK AND TRACT DEPOSITORY,

No. 13 North Seventh Street,

WHERE may be found all the Publications of the American Tract Society, including the Christian Library, of 45 volumes. The Youths' Library, of 40 vols., and the Evangelical Family Library, of 15 vols. The general series of Tracts, besides the children's, up to 436, exclusive of those in various Foreign Languages. Sabbath-school books, including those published by the Massachusett's Sabbath-school Society, and others. Pocket Manuels, the Christian Family Almanac, adapted to all parts of the Union, with a variety of excellent things, new and old.

Donations gratefully received to aid the Tract cause, at home or abroad.

Periodicals, the agency of which may be found as above are the Missionary Herald. The National Preacher. The Mother's Magazine. The American Messenger. The Dayspring, the American Temperance Journal, and Youth's Temperance Advocate.

Orders directed to A. FLINT, will be duly attended to.
May 20—3t.

CHEAP EPISCOPAL BOOK STORE.

THE Marriage Ring, or How to make a Home Happy, by James.
Scott's Commentary, last edition in 6 vols.
Robinson's Biblical Researches in Palestine and Mount Sinai.
The Casket of Jewels for Young Christians.
Philosophy of the Plan of Salvation, a book for the times.
Butterworth's Concordance.
Are You a Christian, by Winslow, price 15cts.
Thirza, or the attractive Power of the Cross, translated from the German, by Elizabeth Maria Lloyd.
Bibles and Prayer-books, a fresh and large assortment.
For sale by H. HOOKER.
178 Chestnut st., opposite the Masonic Hall.

EPISCOPAL BOOK STORE.

R. S. H. GEORGE, No. 26 South Fifth street above Chestnut.

Just published, the third edition of the Proper Lessons read in the Episcopal Church in the United States at morning and evening Prayer, on Sunday and other holy days through the year, in various states of binding, from 31 cts upwards.

Also,—Just received a fine assortment of Prayer-books of various sizes and bindings, from 20 cts. to $3.

CLAIMS OF THE COUNTRY ON AMERICAN FEMALES.

CLAIMS of the Country on American Females. By Miss Coxe, Author of the "Young Lady's Companion," "The Wonders of the Deep," "The Infant Brothers," &c. &c. 2 vols. roy. 12mo. in fine muslin binding.

For sale in Philadelphia at the Bookstores of Carey & Hart; Thomas, Cowperthwaite & Co.; A. S. Barnes & Co. J. Whetham & Son; R. S. H. George; W. J. & J. K. Simon, and H. Hooker. In New York at the Bookstores of Swords, Stanford & Co., Robert Carter; Huntington and Savage; Alex. V. Blake, Dayton and Newman; John S. Taylor; Saxton and Miles; and M. W. Dodd. In Baltimore at Armstrong and Barry's, and D. Brunner's Book stores. May 6—tf.

MEMOIR OF BISHOP MOORE.

D. BRUNNER, No. 1 North Charles st., BALTIMORE, has just received a fresh supply of the Life of the Rt. Rev. Rt. Moore, D. D., by Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop, and an excellet Likeness in front. May 20—tf.

HENRY'S COMMENTARY.

NEW EDITION.

BARRINGTON & HASWELL, 293 Market street, have in press and will shortly publish a new edition of Henry's Exposition of the Old and New Testament, 6 vols. super royal 8vo, The present edition will be issued in a far superior style to any that has preceded it: the paper clean and white, the printing clear and distinct, the binding strong and elastic. The price will be FIFTEEN DOLLARS per copy. Any person forwarding SIXTY DOLLARS to the publishers, will be entitled to a *fifth copy gratis*.

*** A large assortment of Bibles and Prayer-books in all varieties of binding, constantly on hand, and will be sold very low for CASH. April 22—6t.

CHEAP PUBLICATIONS.

JAMES M. CAMPBELL & CO., No. 90 Chestnut st. upstairs, have recently published the following works at the very low prices annexed,

D'Aubigne's Reformation,	full cloth binding	$1 00
do.	half do.	75
The Bible in Spain, by George Barrow,	full cloth,	62½
do. do.	half do.	50
do. do.	paper,	37½
The Gipsies in Spain, do.	do.	31¼
The Neighbours, by Frederika Bremer,		31¼
Fox's Book of Martyrs, in 8 nos.,	per number	15
Neander's History of the Christian Religion, during the first three centuries,	per number	25
Rise and Fall of Papacy, by Robert Fleming		25
Llorente's History of the Inquisition,	per number	15

All the above publications are in *uniform editions.*

CHEAP PUBLICATIONS.

THE subscribers have just issued in a cheap form the following valuable publications, viz.
The American Mechanic, by Charles Ruill, 25 cts.
The Working Man, by the author of the American Mechanic, 25 cts.
Sketches of American Character, by Mrs. Sarah J. Hall, 25 cts.
History of the Holy Catholic Inquisition, compiled from various authors, with an introduction by the Rev. Cyrus Mason, 25 cts. PERKINS & PURVES,
May 20—3t. 134 Chestnut st.

THEOLOGICAL AND MISCELLANEOUS BOOKS, AT LOW PRICES.

THE subscriber invites the attention of his Episcopal friends and the public generally, to his varied stock of books, among which will be found the following valuable publications:

Cruden's Concordance—Horne's Introduction—McKnight on the Epistles—Doddridge's Family Exposition—Mosheim Eusebius and Gesiler's Church History—Hunter's Sacred Biography—Theology for the People, by Dr. Henshaw—The Preacher—Stillingfleet's Irenicum—Old Christianity, against Papal Novelties—Smith's Lectures—Everett's Life of Dawson—Village Blacksmith—Blunt's Works, Dr. Clark's do.—Charlotte Elizabeth's do.—also a large and general assortment of Bibles, Prayer-books and Testaments, all of which will be sold from 20 to 50 per cent. below the usual price.

☞ Quarto Bibles at $1 each.
JAMES K. SIMON,
May 20—3t. Fifth st. above Spruce.

CHEAP ORGANS.

AN Organ with the following stops—open Diapason—Stop Diapason—Dulciana—Flute—Principal—Fifteenth—Alarm—compass from G G to F in alt,—built about two years, in perfect order and warranted a very superior instrument, for sale low.

It can be seen at the Organ Manufactory of H. KNAUFF, No. 212 North Fifth st.
May 13—t aug. 1.

BARLEYWOOD SEMINARY.

MRS. E. JOHNSON, PRINCIPAL.

Miss C. M. HAVEN, Miss R. M. MOSES, *Associate Teachers.*
Miss L. N. HAVEN, *Music Teacher, &c.*
Miss E. HILDEBRAND, *Teacher in Needle work.*

THIS Institution is situated in that delightful part of Maryland, termed Maryland Tract, two miles from the Baltimore and Ohio Railroad, and is now open for the reception of pupils.

It is a quiet, pleasant and healthy site, offering every inducement to parents and guardians who wish to place their charge in a valuable establishment. The Principal is a winning guardian, and devoted Christian. The teachers are experienced, and worthy of their trust, and the discipline of the Institution based on moral, social and religious principles. The Academic year contains two sessions, one beginning September 14th, and ending February 22d. The other commencing February 23d, and ending July 27th.

For Board, Tuition, and all necessary expenses per session,	$70 00
Music,	25 00
French, Latin and Drawing, each	10 00
Needle Work,	4 00

Address Mrs. E. Johnson, Petersville, Frederick county, Maryland.

REFERENCES.

Rt Rev W. Whittingham, Baltimore; Rev. J. Peterkin, Frederick-Town; Rev. O. Bulkley, Maryland Tract; Rev. A. Shiras, Battle-Town, Virginia; Rev. W. Armstrong, Wheeling, Virginia; Rev. W. Bell, Norfolk, Virginia. Dec. 31—tf.

THE YOUNG LADY'S COMPANION.

THE Young Lady's Companion: In a Series of Letters, By Margaret Coxe, author of "Botany of the Scriptures," "Wonders of the Deep," &c. &c. 1 vol. royal 12mo. 350 pages. Printed on a superior quality of paper, and put up in a handsome style of muslin binding.

From the following table of contents, a pretty correct idea of the character of the work may be formed:—

Importance for forming just views of life. Female influence. Means of the exercise of influence. Conversation. Intellectual and Moral Discipline, Government of the Thoughts. Formation of Habits. Acquisition of Habits. Acquisition of Knowledge. Study of the Bible. Elementary Branches of Education. Geography. History. The Languages. Poetry. Natural Science—Astronomy, Chemistry. Natural History—Zoology, Conchology. Botany, Mineralogy, Geology. General Reading. Accomplishments—Music, Drawing, and Painting. Government of the Affections. Government of the Temper. Government of the Passions and Appetites. Filial Duties and Behavior to Elderly People. Sisterly Duties and Privileges. Single Life. Domestic Economy. Behavior to Domestics, Work-people and Trades-people. The Law of Consideration. Attendance upon the Sick. Deportment of the sick. Health and attention requisite for its preservation. Dress. Improvement of Time.

The Publisher of the Young Lady's Companion, has great pleasure in presenting the following recommendation of the work, from the Rt. Rev. Bishop McIlvaine:—

To Mr. Isaac N. Whiting:

"Dear Sir,—In compliance with your request, I have examined the work you have just published, 'Young Lady's Companion,' by Miss Margaret Coxe; and I have no hesitation in expressing a very favorable opinion of its merits and adaption for usefulness. The subjects are judiciously selected, the sentiments and advice are sound, practical and very appropriate; a wise moderation pervades the work; the aim is always at the promotion of the very best features of female and Christian character; the marks of a well-read, well-thinking, discreet, delicate and refined mind are apparent in all the book; nothing is strained; the manners and character inculcated are such as constitutes true ladyship, as distinct from that which resides merely on the surface and takes little heed to the affection and principles. But the chief excellence of the book is, that it is begun, continued and ended with distinct and sound reference to Christian principles, as being at the basis of all right education, and as the forming and governing ingredient of female as well as of all other characters. Books for the training of the youthful mind are radically defective, unless they be thus distinguished. I cannot but anticipate the happiest results from an extensive circulation of the work.

Yours, &c.,
CHARLES P. McILVAINE, D. D.,
Bishop of the Prot. Epis. Church in the State of Ohio."

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